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THE



# HERALD OF HEALTH

AND

Public Ledger

## JOURNAL OF PHYSICAL CULTURE.

ADVOCATE

A Higher Type of Manhood—Physical, Intellectual, and Moral.

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# THE HERALD OF HEALTH

AND

## JOURNAL OF PHYSICAL CULTURE.

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[NEW SERIES.

PUBLISHED MONTHLY BY WOOD & HOLBROOK, 13 & 15 LAIGHT STREET.

### HEALTH LESSONS FROM OLD WRITERS.

#### Dialogue between Franklin and the Gout.

BY BENJAMIN FRANKLIN.

*Midnight, October 22d, 1780.*

**F**RANKLIN.—Eh! oh! eh! What have I done to merit these cruel sufferings?

*Gout.*—Many things; you have ate and drank too freely, and too much indulged those legs of yours in their indolence.

*Franklin.*—Who is it that accuses me?

*Gout.*—It is I, even I, the Gout.

*Franklin.*—What! my enemy in person?

*Gout.*—No, not your enemy.

*Franklin.*—I repeat it, my enemy, for you would not only torment my body to death, but ruin my good name; you reproach me as a glutton and a tippler; now all the world that knows me will allow that I am neither the one nor the other.

*Gout.*—The world may think as it pleases; it is always very complaisant to itself, and sometimes to its friends, but I very well know that the quantity of meat and drink proper for a man who takes a reasonable degree of exercise would be too much for another who never takes any.

*Franklin.*—I take—eh! oh!—as much exercise as I can, Madam Gout. You know my

sedentary state, and on that account it would seem, Madam Gout, as if you might spare me a little, seeing it is not altogether my own fault.

*Gout.*—Not a jot; your rhetoric and your politeness are thrown away, your apology avails nothing. If your situation in life is a sedentary one, your amusements, your recreations at least, should be active. You ought to walk or ride, or, if the weather prevents that, play at billiards. But let us examine your course of life. While the mornings are long, and you have leisure to go abroad, what do you do? Why, instead of gaining an appetite for breakfast by salutary exercise, you amuse yourself with books, pamphlets or newspapers, which commonly are not worth the reading. Yet you eat an inordinate breakfast—four dishes of tea, with cream, and one or two buttered toasts, with slices of hung beef, which, I fancy, are not things the most easily digested. Immediately afterward you sit down to write at your desk, or converse with persons who apply to you on business. Thus the time passes till one,



without any kind of bodily exercise. But all this I could pardon in regard, as you say, to your sedentary condition. But what is your practice after dinner? Walking in the beautiful gardens of those friends with whom you have dined would be the choice of men of sense; yours is to be fixed down to chess, where you are found engaged for two or three hours! This is your perpetual recreation, which is the least eligible of any for a sedentary man. because, instead of accelerating the motion of the fluids, the rigid attention it requires helps to retard the circulation and obstruct internal secretions. Wrapped in the speculations of this wretched game, you destroy your constitution. What can be expected from such a course of living but a body replete with stagnant humors, ready to fall a prey to all kinds of dangerous maladies, if I, the Gout, did not occasionally bring you relief by agitating these humors, and so purifying or dissipating them? If it was in some nook or alley in Paris, deprived of walks, that you played awhile at chess after dinner, this might be excusable, but the same taste prevails with you in Passy, Auteuil, Montmartre or Sanoy, places where there are the finest gardens and walks, a pure air, beautiful women and most agreeable and instructive conversation, all which you might enjoy by frequenting the walks. But these are rejected for this abominable game of chess. Fie, then, Mr. Franklin! But amidst my instructions, I had almost forgot to administer my wholesome corrections, so take that twingo, and that.

*Franklin.*—Oh! eh! oh! oh-h-h! As much instruction as you please, Madam Gout, and as many reproaches, but pray, madam, a truce with your corrections.

*Gout.*—No, sir, no, I will not abate a particle of what is so much for your good, therefore—

*Franklin.*—Oh! eh-h-h! It is not fair to say I take no exercise, when I do very often, going out to dine and returning in my carriage.

*Gout.*—That, of all imaginable exercise, is the most slight and insignificant, if you allude to the motion of a carriage suspended on springs. By observing the degree of heat obtained by different kinds of motion, we may form an estimate of the quantity of exercise given by each. Thus, for example, if you turn out to walk in winter with cold feet, in an hour's time you will be in a glow all over; ride on horseback, the same effect will scarcely be perceived by four hours' round trotting, but if you loll in a carriage, such as you have mentioned, you may travel all day and gladly enter the last inn to

warm your feet by a fire. Flatter yourself then no longer that half an hour's airing in your carriage deserves the name of exercise. Providence has appointed few to roll in carriages, while he has given to all a pair of legs, which are machines infinitely more commodious and serviceable. Be grateful, then, and make a proper use of yours. Would you know how they forward the circulation of your fluids, in the very action of transporting you from place to place? Observe, when you walk, that all your weight is alternately thrown from one leg to the other; this occasions a great pressure on the vessels of the foot, and repels their contents. When relieved, by the weight being thrown on the other foot, the vessels of the first are allowed to replenish, and by a return of this weight this repulsion again succeeds, thus accelerating the circulation of the blood. The heat produced in any given time depends on the degree of this acceleration; the fluids are shaken, the humors attenuated, the secretions facilitated, and all goes well; the cheeks are rudly and health is established. Behold your fair friend at Auteuil, a lady who received from bounteous nature more really useful science than half a dozen such pretenders to philosophy as you have been able to extract from all your books. When she honors you with a visit, it is on foot. She walks all hours of the day, and leaves indolence and its concomitant maladies to be endured by her horses. In this see at once the preservative of her health and personal charms. But you, when you go to Auteuil, must have your carriage, though it is no farther from Passy to Auteuil, than from Auteuil to Passy.

*Franklin.*—Your reasonings grow very tiresome.

*Gout.*—I stand corrected. I will be silent, and continue my office; take that, and that.

*Franklin.*—Oh! oh-h! Talk on, I pray you!

*Gout.*—No, no; I have a good number of twinges for you to-night, and you may be sure of some more to-morrow.

*Franklin.*—What, with such a fever? I shall go distracted. Oh! eh! Can no one bear it for me?

*Gout.*—Ask that of your horses; they have served you faithfully.

*Franklin.*—How can you so cruelly sport with my torments?

*Gout.*—Sport? I am very serious. I have here a list of your offences against your own health, distinctly written, and can justify every stroke inflicted on you.

*Franklin.*—Read it then.

*Gout.*—It is too long a detail, but I will briefly mention some particulars.

*Franklin.*—Proceed, I am all attention.

*Gout.*—Do you remember how often you have promised yourself, the following morning, a walk in the grove of Boulogne, in the garden de la Muette, or in your own garden, and have violated your promise, alleging at one time it was too cold, at another too warm, too windy, too moist, or what else you pleased; when, in truth, it was too nothing but your insuperable love of ease?

*Franklin.*—That, I confess, may have happened occasionally, probably ten times in a year.

*Gout.*—Your confession is very far short of the truth, the gross amount is one hundred and ninety-nine times.

*Franklin.*—Is it possible?

*Gout.*—So possible that it is a fact; you may rely on the accuracy of my statement. You know Mr. B's gardens, and what fine walks they contain; you know the handsome flight of an hundred steps which lead from the terrace above to the lawn below. You have been in the practice of visiting this amiable family twice a week after dinner, and as it is a maxim of your own that "a man may take as much exercise in walking a mile up and down stairs as in ten on level ground," what an opportunity was here for you to have had exercise in both these ways! Did you embrace it—and how often?

*Franklin.*—I cannot immediately answer that question.

*Gout.*—I will do it for you; not once.

*Franklin.*—Not once?

*Gout.*—Even so. During the summer you went there at six o'clock. You found the charming lady, with her lovely children and friends, eager to walk with you and entertain you with their agreeable conversation, and what has been your choice? Why, to sit on the terrace satisfying yourself with the fine prospect and passing your eye over the beauties of the garden below, without taking one step to descend and walk about in them. On the contrary, you call for tea and the chess-board, and lo! you are occupied in your seat till nine o'clock, and that beside two hours' play after dinner; and then, instead of walking home, which would have bestirred you a little, you step into your carriage. How absurd to suppose that all this carelessness can be reconcileable with health, without my interposition!

*Franklin.*—I am convinced now of the justness of poor Richard's remark, that "Our debts

and our sins are always greater than we think for."

*Gout.*—So it is. You philosophers are sages in your maxims and fools in your conduct.

*Franklin.*—But do you charge among my crimes, that I return in a carriage from Mr. B's?

*Gout.*—Certainly, for having been seated all the while, you cannot complain of the fatigue of the day and cannot want therefore the relief of a carriage.

*Franklin.*—What then would you have me do with my carriage?

*Gout.*—Burn it, if you choose; you would at least get heat out of it once in this way; or, if you dislike that proposal, here's another for you: observe the poor peasants who work in the vineyards and grounds about the villages of Passy, Auteuil, Chaillois, etc., you may find every day among these deserving creatures four or five old men and women, bent and perhaps crippled, by weight of years and too long and too great labor. After a most fatiguing day, these people have to trudge a mile or two to their smoky huts. Order your coachman to set them down. That is an act that will be good for your soul; and, at the same time, after your visit to the B's, if you return on foot, that will be good for your body.

*Franklin.*—Ah! how tiresome you are!

*Gout.*—Well then, to my office; it should not be forgotten that I am your physician. There.

*Franklin.*—Oh-h-h! what a devil of a physician!

*Gout.*—How ungrateful are you to say so! Is it not I who, in the character of your physician, have saved you from the palsy, dropsy and apoplexy? one or other of which would have done for you long ago, but for me.

*Franklin.*—I submit, and thank you for the past, but entreat the discontinuance of your visits for the future, for, in my mind, one had better die than be cured so dolefully. Permit me just to hint, that I have also not been unfriendly to you. I never feed physician, or quack of any kind, to enter the list against you; if, then, you do not leave me to my repose it may be said you are ungrateful too.

*Gout.*—I can scarcely acknowledge that as any objection. As to quacks, I despise them; they may kill you, indeed, but cannot injure me. And as to regular physicians, they are at last convinced that the gout, in such a subject as you are, is no disease, but a remedy; and wherefore cure a remedy? But, to our business—there!

*Franklin.*—Oh! oh! for heaven's sake leave



me, and I promise faithfully never more to play at chess, but to take exercise daily and live temperately.

*Gout.*—I know you too well. You promise fair, but after a few months of good health you will return to your old habits, your fine promises will be forgotten like the forms of the last year's clouds. Let us then finish the account, and I will go. But I leave you with an assurance of visiting you again at a proper time and place, for my object is your good, and you are sensible now that I am your real friend.

#### THE ART OF PROCURING PLEASANT DREAMS.

As a great part of our life is spent in sleep, during which we have sometimes pleasing and sometimes painful dreams, it becomes of some consequence to obtain the one kind and avoid the other; for, whether real or imaginary, pain is pain and pleasure is pleasure. If we can sleep without dreaming, it is well that painful dreams are avoided. If, while we sleep, we can have any pleasing dreams, it is, as the French say *tant gagné*, so much added to the pleasure of life.

To this end it is, in the first place, necessary to be careful in preserving the health, by due exercise, and great temperance; for in sickness the imagination is disturbed and disagreeable; sometimes terrible ideas are apt to present themselves. Exercise should precede meals, not immediately follow them; the first promotes, the latter, unless moderate, obstructs digestion. If, after exercise, we feed sparingly, the digestion will be easy and good, the body lightsome, the temper cheerful, and all the animal functions performed agreeably. Sleep, when it follows, will be natural and undisturbed; while indolence, with full feeding, occasions nightmares and horrors inexpressible; we fall from precipices, are assaulted by wild beasts, murderers and demons, and experience every variety of distress. Observe, however, that the quantities of food and exercise are relative things; those who move much may, and indeed, ought to eat more, and those who use little exercise should eat little. In general, mankind since the improvement of cookery, eat about twice as much as nature requires. Suppers are not bad, if we have not dined, but restless nights naturally follow hearty suppers after full dinners. Indeed, as there is a difference in constitutions, some rest well after these meals; it costs them only a frightful dream and an apoplexy, after which they sleep till doomsday. Nothing is more common in the newspapers than instances of people, who, after eating a hearty supper, are found dead a-bed in the morning.

Another means of preserving health, to be attended to, is the having a constant supply of fresh air in your bed-chamber. It has been a great mistake, the sleeping in rooms exactly closed, and in beds surrounded by curtains. No outward air that may come into you is so unwholesome as the unchanged air, often breathed, of a close chamber. As boiling water does not grow hotter by longer boiling, if the particles that receive greater heat can escape, so living bodies do not putrefy if the particles, as fast as they become putrid, can be thrown off. Nature expels them by the pores of the skin and the lungs, and in a free, open air they are carried off, but in a close room we receive them again and again, though they become more and more corrupt. A number of persons crowded into a small room thus spoil the air in a few minutes, and even render it mortal, as in the Black Hole at Calcutta. A single person is said to spoil only a gallon of air per minute, and therefore requires a longer time to spoil a chamber full; but it is done, however, in proportion, and many putrid disorders hence have their origin. It is recorded of Methuselah, who, being the longest liver, may be supposed to have best preserved his health, that he slept always in the open air, for when he had lived five hundred years an angel said to him, "Arise, Methuselah, and build thee a house, for thou shalt yet live five hundred years longer." But Methuselah answered and said, "If I am to live but five hundred years longer, it is not worth while to build me a house; I will sleep in the air, as I have been used to do." Physicians, after having for ages contended that the sick should not be indulged with fresh air, have at length discovered that it may do them good. It is therefore to be hoped that they may, in time, discover likewise that it is not hurtful to those who are in health, and that we may be then cured of the *aërophobia* that at present distresses weak minds, and makes them choose to be stifled and poisoned rather leave open the window of a bed-chamber, or put down the glass of a coach.

Confined air when saturated with perspirable matter, will not receive more, and that matter must remain in our bodies and occasion diseases; but it gives some previous notice of its being about to be hurtful by producing certain uneasiness, slight indeed at first, such as, with regard to the lungs, is a trifling sensation, and to the pores of the skin a kind of restlessness, which is difficult to describe, and few that feel it know the cause of it. But we may recollect

that sometimes, on waking in the night, we have, if warmly covered, found it difficult to get to sleep again. We turn often, without finding repose in any position. This fidgettiness, to use a vulgar expression for want of a better, is occasioned wholly by an uneasiness in the skin, owing to the retention of the perspirable matter; the bed clothes having received their quantity, and being saturated, refusing to take any more. To become sensible of this by an experiment, let a person keep his position in the bed, throw off the bed clothes and suffer fresh air to approach the part uncovered of his body, he will then feel that part suddenly refreshed; for the air will immediately relieve the skin, by receiving, licking up and carrying off the load of perspirable matter that incommoded it. For every portion of cool air that approaches the warm skin, in receiving its part of that vapor receives therewith a degree of heat that rarifies and renders it lighter, when it will be pushed away, with its burden, by cooler and, therefore, heavier fresh air, which for a moment supplies its place, and then, being likewise changed and warmed, gives way to a succeeding quantity. This is the order of nature, to prevent animals being infected by their own perspiration. He will now be sensible of the difference between the part exposed to the air and that which, remaining sunk in the bed, denies the air access; for this part now manifests its uneasiness more distinctly by the comparison, and the seat of the uneasiness is more plainly perceived than when the whole surface of the body was affected by it.

Here, then, is one great and general cause of unpleasing dreams, for when the body is uneasy the mind will be disturbed by it, and disagreeable ideas of various kinds will, in sleep, be the natural consequences. The remedies, preventative and curative, follow:

1. By eating moderately (as before advised for health's sake), less perspirable matter is produced in a given time, hence the bed clothes receive it longer before they are saturated, and we may therefore sleep longer before we are made uneasy by their refusing to receive any more.
2. By using thinner and more porous bed clothes, which will suffer the perspirable matter more easily to pass through them, we are less incommoded, such being longer tolerable.
3. When you are awakened by this uneasiness and find you cannot easily sleep again, get out of bed, beat up and turn your pillow, shake the bed clothes well, with at least twenty shakes, then throw the bed open and leave it to

cool. In the meanwhile, continuing undressed, walk about your chamber till your skin has had time to discharge its load, which it will do sooner as the air may be drier and colder. When you begin to feel the cold air unpleasant, then return to your bed and you will soon fall asleep, and your sleep will be sweet and pleasant. All the scenes presented to your fancy will be of the pleasing kind. I am often as agreeably entertained with them as by the scenery of an opera. If you happen to be too indolent to get out of bed, you may instead of it, lift up your bed clothes with one arm and leg, so as to draw in a good deal of fresh air, and by letting them fall force it out again. This, repeated twenty times, will so clear them of the perspirable matter they have imbibed as to permit your sleeping well for some time afterward. But this latter method is not equal to the former.

Those who do not love trouble, and can afford to have two beds, will find great luxury in rising when they wake in a hot bed, and going into the cool one. Such shifting of beds would also be of great service to persons ill of fever, as it refreshes and frequently procures sleep. A very large bed, that will admit a removal so distant from the first situation as to be cool and sweet, may, in a degree, answer the same end.

One or two observations more will conclude this little piece. Care must be taken when you lie down to dispose of your pillow so as to suit your manner of placing your head, and to be perfectly easy, then place your limbs so as not to bear inconveniently hard upon one another, as for instance, the joints of your ancles, for though a bad position may at first give but little pain, and be hardly noticed, yet a continuance will render it less tolerable and the uneasiness may come on while you are asleep and disturb your imagination.

These are the rules of the art. But though they will generally prove effectual in producing the end intended, there is a case in which the most punctual observance of them will be totally fruitless. I need not mention the case to you, my dear friend, but my account of the art would be imperfect without it. The case is, when the person who desires to have pleasant dreams has not taken care to preserve, what is necessary above all things, a good conscience.

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ENDURANCE OF A BIRD.—A humming bird flew into a court room in Georgia, recently, at 10½ A. M., and continued to fly near the ceiling until 6 P. M., when it lighted. It was on the wing seven and a half hours.



## The Workshop.

BY REV. CHARLES H. BRIGHAM.

FARM-LIFE has been sung by poets for three thousand years as the most honorable, independent, and manly of human conditions. Life in the workshop has not had so many prophets to tell its dignity. And yet praise of the artizan is not wholly of recent date, not wholly a song of this nineteenth century. In the Middle Ages, Europe had its industrial heroes, and Hans Sachs, the cobbler, could glorify in verse the class of toilers, as well as Jasmin, the barber, in a later age. Nuremberg, quaintest of cities, remains to show the respectability of work with edged tools, and the walled towns of Holland and Germany testify to the power and influence of the flying shuttle. Our practical age is not the first which has made the workshop an ante-chamber of the palace, or has crowned the workers in wool, and cotton and iron. Before Peter of Russia fitted himself in the ship yards of Saardam to build the fleet and capital of an empire, others of gentle blood had found stimulus in the laboratory and at the lathe. Even the lazy monks, keeping their mechanical round of prayers and vigils, could find time for some ingenious mechanical toil. There were carvers of wood and ivory in convent cells. There were printers in the cloisters, perfecting the art which a monk invented. And earlier still, Roger Bacon was the most patient of waiters upon the processes of physical experiment. The thousands of men who copied and illuminated manuscripts, the thousands of women who wrought on altarcloths and chasubles, were the mechanics of their day, anticipating the printing houses and the factories of our more enlightened age.

But our age undoubtedly has set the workshop in a more conspicuous and influential place than it ever before occupied. Our age has built cities of workshops, whose perpetual roar drowns the voice of the wind, and whose perpetual smoke hides the sun at noonday. Manchester and Sheffield, Lowell and Pittsburg, are proper creations of the nineteenth century, and are not matched by any cities of Italy or Germany, in the thirteenth century. In those cities, the workshops are the wonderful things; not the picture galleries, not the palaces built from the profits of labor, not the lawns or parks and pleasure grounds, but the factories themselves. Men go to these cities to see the looms and the

hammers, and to hear the music of rolling wheels and crashing forges. The mill-owners of Rhode Island and New Jersey may have copies of works by the Old Masters on their walls, or of antique Etruscan vases, but visitors go to these states to see how calicoes are printed, and how the electric current in the vat fastens the film of silver upon baser metal. It has been reserved to our age to make mechanism and its products more interesting than any works of fancy or value, than landscape gardening or blooded stock, or even a church with all the American improvements upon the Gothic or Byzantine style. The millionaire of Taunton may own a fast horse, which scours the turf with flying feet, and wins no end of prizes, but his great workshop in which "self-acting mules" are framed and reared, is far more fascinating than any pride of his stable.

As a rule, no doubt, the workshops have no grace or comeliness of form that we should commend them. Most of them are built for use more than for show, and the money is spent upon the machines within, more than upon the outer shell. Yet they will compare favorably, upon the whole, with other buildings, with town halls and college halls, and tabernacles of worship. There is less pretence about them, as they stand in their plain and massive majesty. One feels that the show of these structures is not cheat, and the use dignifies the homeliness. If we should choose to live in a city of workshops, their offence to the eye would not be the chief of hindrances. Nay, there are scores of factory villages in New England in which the buildings and their surroundings heighten the beauty of the landscape, in which the back-ground of wood and the brawling brook have been improved by the dam, with its falling sheet, and the lake thrown back upon the meadow; and in which the hum of the busy looms only harmonizes with the chirp of birds and the whirr of insects on the wing.

All workshops, indeed, are not of this large kind. It is probable that most of the mechanic toil of the land is done in smaller rooms, rough and grimy. The shoemaker, the tailor, and how many more of the most necessary workmen are kept to their low-ceiled hovels or attics of ten feet square. The mills of Fall River and Lewiston are not to be taken as types of



the average workshops of the Bay State or the Pine Tree State. Yet may we not say that the great mills, with their myriads of spindles, lend dignity to the little shops around them, as they have substantially the same interest and end? The huge rolling mill, reeling out its glowing bars and sheets, comforts the blacksmith who turns the horse-shoe in the charcoal and forms it on his anvil—they are doing the same work. The tailor, on his board is happy in the thought that before the fabric of these noisy looms can come to any good it must pass through his hands, and be stitched by his needle. The great factories, after all, are only adjuncts to the humbler workshops, just as the Church of the Gesu in Rome, splendid in mosaics and marbles, is only adjunct to the modest house of Loyola, hidden in the interior of the surrounding mass.

The respectable position which the workshop now occupies ought to make it attractive to those who are choosing their calling in life. In addition to this grand plea, condensed in these great structures of the factory cities, are not a few special pleas, which seem to commend the life of a mechanic. See what immense fortunes mechanics make, and how so many farmers never get rich; clerks never get rich, if they keep to their business and are honest. Only a few doctors get rich, and only a few lawyers, in the legitimate work of their profession; and these break down from hard work. The preacher with a family has no vision before him but the poor house in his latter days. But mechanics, how gains pour in upon them, when their work comes to be known as good work! Who are the millionaires of the country, outside of the commercial cities, where Jews and money-changers congregate? In one place a maker of buttons, in another a maker of shovels, in another a maker of tacks and brads. A rattan-cutter is able to buy churches and build palaces; a bonnet-maker to found a seaside city. Does not a cotton-spinner carry in his pocket the fortunes of a sovereign state, if we may trust the newspapers? Has not the maker of pistols become a ruler in the mart? Of the young rich men of the country, are not the greater number men who have been or who still are master mechanics, who served their time in the shop or at the joiner's bench, or in some good trade?

Perhaps these prizes are only for the fewest, though it can be demonstrated that a larger proportion of mechanics gain great fortunes than of merchants or professional men. Allowing that the great majority of workmen will

never get rich by their toil, yet there is the consideration that the position of the mechanic is comparatively secure. As Stephen Girard told the young man whom he aided, after he had made him a skillful artizan, the mechanic is safe, as he has "a good trade to fall back upon." A skilled workman ought always to be able to earn his own living, for at no time will there be a glut of this class. A painter who knows his trade can get along any where in civilized lands. There is always something for the trained hand and eye to do. Even an experienced bootblack is on the high road to fortune, if he will only plant himself by the doorway of a city hotel. The commonest trades have the surest promise. Crispin can always find employment, so long as shoes wear out and the Carmelite rule is not enforced. Even under the vegetarian Gospel, the work of the haker will be in demand. A blacksmith in any village will have no more leisure than is good for him; what can these haughty farmers do without his care for the wheels of their carts and the hoofs of their cattle? No reform in fashions can abolish the industry of the milliner, or leave to neglect one who can shape feathers and flowers and flounces. A good trade is permanent capital, better even if a business community than a college education, so far as material security is concerned. It can not be stolen or lost. If the mechanic who has won his millions, loses them by unfortunate investments or by commercial reverses, he can go back and make scythes or shovels again—he has no fear of coming to want.

And another plea for the toil of the workshop is, that it is less exposed and so less fatiguing. The farmer is compelled to broil in the sun, to brave the rain, to chop wood with the mercury at zero, to be out in all weathers, to work in mud and water. If he escapes chill and stiffness, and chronic pain, it is by a miracle. In the workshop, on the contrary, there is shelter from the weather, the heats of summer are tempered by the shade, and the winter is driven out. The shop and the factory may be made comfortable as the home, which barnyard and marsh, and hillside can not be. There are workshops which might be mistaken for saloons, as they are lighted in the evening, and furnished with every convenience. If the work is not clean, it is, at any rate, protected, in most cases, and does not carry one tramping up and down until the limbs are tired.

And the workshop has the advantage of the farm in the regularity of its work. The artizan knows the hours of his toil, when they are,

and how many they are. He is not hindered by a rainy day. He has not to do double work in special seasons. The strange frenzy of "strikes," indeed, does much in our time to neutralize this advantage of the workshop, and no doubt in these last years the mechanics have lost more time by their folly than the farmers by accidents of wet or drought. Other things being equal, nevertheless, the mechanic has more regularity in his work than the merchant or farmer, or than any professional man. He knows in every day what he has to do. He can tell with reasonable certainty what he shall do. We say this, in full acknowledgment of the fact that the premises of artisans are so often untrustworthy, that the tailor rarely finishes your coat at the time he agreed to finish it, and that the piano-tuner never is at hand when he is wanted. The mechanic ought to be regular in his work, if a clear view of what he has to do can make him so.

Yet over against these pleas for mechanic-toil other considerations are urged, which go far to neutralize their force in the minds of American youth. The surroundings of such toil are rarely agreeable. Smoke and cinders, and dust, and noise, the smell of oil and leather, the indescribable odour, from which no workshop is absolutely free, the clatter and thump, the sound of files and saws and hammers, deafening and irritating, the lack of all grace in the appliances of labor, are a serious drawback upon its invitation. Any workshop which has been much used, and has lost the freshness of its paint and the glare of its new machinery, must be a rough place to look upon. Tools that are old can not be made picturesque in their arrangement without more trouble than most toilers have time to give. The æsthetic sense has small chance for improvement in any workshop, and the sensitive eye is vexed always by what it has to look upon, even in the room where works of beauty are wrought. The illusion of the picture gallery vanishes when you visit the artist's studio, and see how half-finished sketches are piled upon the spattered floor, and how pallets with clots of paint, and disgusting pipes and defiled dressing-gowns are lying around in confusion. Can any fine landscape come out of this coarse chaos? The workshop is repulsive because it has to deal so much with fragments and materials. It may not be "disgraceful" in our moral use of that epithet, but, at the best, it is "disgraceful" in the more technical French sense.

And then, in most workshops there is the feeling of confinement. The body is not free,

and the mind is not free. Many trades compel those who follow them to sit in one position all day long, or to stand in one place, or to use exclusively one set of muscles. What can be more melancholy than the bondage of the watch maker, bent from morning to night over his microscopic pins and pinions, which he must note so intently through his half-closed eyes? How few mechanics are there to whom a crooked back is not inevitable fate! Where there is more freedom of motion, how often the mechanic feels that he is a slave to his machine, that it is his work in life to stand watching a plane or to assist a loom; these are his masters. His regularity of work has this disadvantage, that he can not get away from it. He must stay by his tools, and the chances are that he goes to bed tired every night from the monotony of his toil. Very few visitors to factories or workshops of any kind, envy the lot of those who work in them. You may wonder at the acquired skill, at the excellent knack which these diamond-cutters, these silk-weavers, these lace-makers have learned in their long practice, but the life which these plodders have to lead seems very hard. One would not cut diamonds, in the danger of inhaling diamond dust and in the trial to eye and nerve, for all the gems in Natal or Goleonda.

And must not spiritual health equally suffer in the workshop, as work here narrows the mind to a single process? More than one cynic hater of our industrial civilization has triumphantly pointed to the men, made in God's image, compelled to spend their days and years in fashioning for ever the heads of pins. Is this the due function of an immortal soul? Can a cobbler go through life happy in the thought that all his work must be for ignoble trampling under foot? Is it not the painful conviction even of the skilled artisan, that while he knows so much of his own special art, he knows very little of any other. He can set up a steam engine, perhaps, but he can not write a legible or grammatical letter. He can weave a carpet from a Jacquard loom, but he can not understand even the simple, old-fashioned sermon of his orthodox pastor. Perhaps it will be said that many trades allow intellectual discipline along with their toil. It is affirmed that no class of men are more intelligent than shoemakers, who discuss in their shops, to the music of the lapstone, all questions of human life or divine philosophy, all the topics of the exchange, and the school and the church. Yet the fact remains, that, in nearly every trade, the mechanic who will turn out good work must give



his whole mind to it. A ploughman like Burns may make verses while he guides his ploughshare. But if Alton Locke, tailor and poet, is to cut cloth according to measure, or fasten seams which shall not part at the first strain, he must adjourn his inspiration to a more convenient season.

These considerations, and others of equal weight, tend, no doubt, to fix upon mechanic toil that stigma which it unfortunately bears, in spite of the large wealth which mechanics so often gather, and the praise which waits upon their skill. We have industrial schools and technological schools, where young men are taught at once the science and the practice of mechanics, but, for all that, the majority prefer to be clerks and salesmen, lawyers and doctors. Is it not the perpetual complaint that skilled labor is so rare and hard to find? How mortifying, that here in this land of common schools, where wit and wisdom are not only birthright, but cultivated by statute, the commonest practical arts should be mainly in the hands of aliens, and that we should have to get Germans and Frenchmen and Irishmen to make our shoes and clothes, and to mend our bells and wheels? Has it not been written and printed in a book, in this very season, that our American civilization is a failure, because it fails to train a mechanic class, and leaves us at the mercy and the unchecked extortions of bigoted foreigners? Alas for the common schools, if they can only bring up boys to stand behind hotel counters or gamble in stocks, and can only fit girls to wear raiment which they do not know how to fashion!

It is a lamentable fact that the schools of technology have not yet made mechanic duties attractive to ambitious young men. The risks of commerce are more fascinating than the sure gains of constant job work with tool and trowel. Even engineering, which a few years ago seemed likely to become a rival to the so-called "learned professions," has fallen into disfavor, and young men leave the dust of the street and the mud of the swamp for the drawing schools, in which they learn how to plan useless crockets and finials on cornice and arch, and to garnish roofs and towers with fantastic iron railings. They are not content to be mechanics, unless they can be master mechanics, and escape all the drudgery, all the hard work. That there are so many "scientific" students in our colleges now, gives no assurance that they will turn out more graduates who will learn practical mechanic arts, but only fewer who know the classic tongues.

Yet skilled laborers we must have, and we shall have. Belgians and Swiss and English, if we can not get Americans. There are too many artificial wants in our civilization to suppose that our workshops will be shut for want of workmen. Spotted Tail, and Red Cloud and their tribes may dispense with factories in their hunting grounds, but they too must have rifles from the Christian workshops, blankets from Lawrence, and paint from Jersey City. And in the thought that some who read *THE HERALD OF HEALTH* may overcome the social prejudice against workshops, and try this kind of occupation, we append a few suggestions of a sanitary kind, very obvious—very ordinary, some might say—but not the less important for that.

1. If you can not make the workshop comely, or turn it into a parlour or a picture gallery, at least make it *sweet* and *clean*. Do not let dust collect in it in masses, or lie any where undisturbed. In a library the dust may be "venerable," but in a workshop it ought all to be driven out at the door or window every day, or many times in the day. The faded hue, the dingy look, make no just apology for leaving impurities to accumulate. And if there are bad smells incident to the trade, they should be corrected by their chemical antidote. No aroma is so offensive that it may not be met by some counter perfume. And no workman ought to have in his shop an odour which he would not have in his house, if he can possibly get rid of it. The nostrils are guardians of health, and any man sins against the Lord, who wantonly disregards or affronts the vigilance of these guardians. The tanner who plants *mignonette* around his tannery is wise in his generation. He is not spoiled for polite society. Even the nuisance of soap boiling, which condemns a neighborhood, may be lessened, as we knew in one instance, by the counter fragrance of an acre of cabbages—two negatives here nearly made one affirmative. If the incense wasted in Catholic churches were burned in the workshops where the artisans throng together, it would aid that physical virtue which the Apostle puts so close to godliness.

2. A second counsel is, to be *moderate in work*. The competitive system in the workshop, however it may increase the quantity of work done, is bad for the health of those who do it. The impression of hurry and impatience which is given in the rapid manipulation of so many job workers in our factories, is any thing but pleasant. No thoughtful man likes to hear a delicate girl in a factory boast that she packs so many thousand papers of tacks in a day, or

cuts so many cards in a minuto. In the workshop, matches and rivalries do more harm than good. Any work which strains the muscles or the nerves, or the eye, or any sense, which keeps attention always on the stretch, is physically and spiritually bad. Do no more in a day, or in an hour, than you can do comfortably. Ten hours of moderate work are healthier for the frame than eight or seven hours of urgent work, in which there are no pauses. The "lazy men" in the factories, as they are contemptuously called, hold on longer than the rapid men, if they do not get rich so quickly.

3. A third advice is, *not to work when you are sick*, not to be in the workshop when you ought to be in bed or in the easy chair, not to handle the machine or the tool when the brain aches,

and the mind wanders, and there is fever in the veins, and nature rebels against the task. No class of men are so ready to disregard the warnings of incipient disease as artisans who are in "the middle of a job," or are trying to keep up with their fellows. Many who stay away from church when the head aches, where there is no hard demand upon their strength, would never think of staying away from the workshop, where the risk of disease is so much greater, from any cause so slight. We have known a consumptive patient who carefully housed and tended his sick horse, exempting him for months from duty, yet who went every day to his own dangerous task, until death arrested his hand. Even the purest workshop is no place for a sick man.

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## Imagination-Stricken.

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BY JADAVJAH, M. D.

"What good, what evil from ourselves proceeds,  
How doth the subtle principle within  
Inspire with health, or mine with strange decay,

The passive body."

IT is now many years ago that a Paris correspondent of the English Court Journal gave an account of the departure of the then Empress of France, *incognito*, with the Duchess of Hamilton for Scotland. The reason for this journey was the sad state of mental depression into which the Empress had fallen on account of the death of her sister, the Duchess of Alba. The exercises of religion alone gave her any calmness or consolation. The conviction of the Empress was that she herself must soon die of the same lingering and painful disease as her sister, and, with a delusion characteristic of this state of mind, she began to experience all the symptoms of her sister's malady, as suggested by her imagination unbalanced by reason and tyrannized over by fear. This painful mental condition is known in France as the *imagination frappée*—imagination-stricken.

The Duchess of Hamilton, passing through Paris, repaired to St. Cloud to pay her respects to her illustrious relative, when, perceiving the very serious nature of her mental and bodily suffering, arranged every thing in an hour; and, it is added that the haste and agitation of her departure produced that violent *distraction*, diversion from herself to outward incidents, which, even before she had left Paris, began to dissolve the spell and render her recovery certain.

A writer in the Quarterly Journal of Psychological Medicine says a celebrated French novelist was writing a book, and issuing it in successive instalments. At the same time the daughter of a Marquis was reading this story, wherein the heroine was described as growing ill and passing into a decline. The fair reader, struck by the heroine's malady, imagined herself to have the same disease, and began to grow thin, pale, and hectic. Her father, alarmed for his daughter, called at last upon the writer of novels and besought him that in the story the heroine should be restored to



health and happiness. And so it was, that as the heroine was recovered in the story, so recovered the daughter of the Marquis.

I stepped out into the bright moonlight, to take a walk with a gentleman who was weak in one knee. Becoming deeply engaged in conversation, we quite forgot every thing else, and continued our walk back and forth upon the street for a long time, when he suddenly exclaimed, "What a long walk I am taking! If I had seen the entire distance before me at once it would have been impossible. My brains would have been all down in my knee."

Through fear of using this knee he had for a long time, and quite unconsciously to himself, mentally withheld from it the normal supply of nerve force, and this was now all there was of disease in this part.

A woman of unusual intelligence used to send for me frequently at night, and when I came to her bedside she would say, "Doctor feel of my pulse, put your hand here;" and she would place my hand upon the impulse of the heart and say, "Doctor *isn't* my heart affected? tell me now truly!" and the strongest reassurance I could give that it was not, and the explanation of the real and sympathetic cause of her palpitations would not last more than a day or two before the same fears would return. Of all the organs which answer promptly to the feelings, the heart is the most sensitive—in it flesh and spirit are closest blended. Fear weakens, while it redoubles its movements.

*Macbeth*.—Hang those who talk of fear; give me mine armor.

How does your patient, doctor?

*Doctor*.—Not so sick, my lord,

As she is troubled with thick-coming fancies  
That keep her from her rest.

*Macbeth*.—Cure her of that!

Canst thou not minister to a mind diseased?  
Pluck from the memory a rooted sorrow;  
Raze out the written troubles of the brain,  
And with some sweet, oblivious antidote  
Cleanse the foul bosom of that perilous stuff  
That weighs upon the heart?

Rarely have these timid patients any heart disease at all. Those who have real heart disease are, as a rule, strangely indifferent to it. The old way used to be for the doctor to put his ear to the chest, hear a heart murmur, say "heart disease," and have the poor invalid stricken with the fear that he might die at any moment; whereas, of the many forms of real heart disease, there is but one of which this could be said, and with some of the others a man may live a quarter of a century.

I once knew a young physician who could increase his own heart beats almost to palpitation, by fixing his attention there. *Per contra*, a man's attention may be so powerfully withdrawn from self as not to feel pain at all, even when a powerful cause of pain is applied. Soldiers are sometimes not aware they are wounded until the excitement of battle is over, and it is told of Campanella that he could so forcibly abstract his attention from fear, and from bodily suffering, as to endure the rack itself without much pain.

The stuff of which men are made differs considerably. Professor Blanque tells the story of a strong man literally brought to his bed by his imagination, under the domination of fear. The plot was carried out by three waggish friends. The first one meets him on the street and says, "Why, you are not looking *well* this morning." He declares he never felt better in his life, and goes on, but wonders what that man could have seen in him to make him think he was sick. He soon meets plotter No. two, who, with great surprise and sympathy, says, "I am sorry, sir, to see you looking so *very* ill this morning!" He now begins in earnest to be "worried about himself," his step relaxes, and he soon comes up with No. three, who instantly declares "you are a sick man! why are you on the street? You look *wretchedly*! You ought to be in bed; I will go home with you." And he goes, and the man takes his bed.

It is told of Tom Sheridan that he kept a man, who was afraid of the east wind, in the house for a week by tying up the weather vane. Hypochondriacus would come down in the morning sure the wind had changed, as he was feeling better, take a look at the weather vane, change his mind, dare not venture out, retreat into the corner and wait another day for the wind to "get around."

Catch your dog, hold over him a club and "make believe" you are to give him a beating. Every time you lift the club he jerks himself up in a heap, writhes, trembles and yelps. He does not actually receive a blow, and why does he yelp and cry? Because fear wrought the same pain, along the same nerves, as the blows themselves would have done.

Predicting a disease has a strong tendency to develop it. A school girl told me that, having drank from a brook in the woods, some of the girls told her that in three months she would have frogs in her stomach. She thought she had forgotten it, but it occurred to her one Sabbath morning, while she was in church, that it was the very day for the frogs to appear, and

immediately, as she imagined, they began to crawl up into her throat, and lose their hold and fall back again. She left the church pale and weak, but before the day was over the delusion had vanished.

An injudicious mother says to her daughter, "it seems to me you are not looking well this morning; you are not thinking of going to church?" When she goes out to walk the mother says it is too wet, or too hot, or too cold, or too early, or too late; and when she wants to go to the sociable, it's too exciting. If she has an errand up stairs, mother says, "let me go for you." Under this *regime*, the daughter takes to the lounge, and the mother becomes "very anxious," and sends for the doctor and says, "Doctor, I don't know what can be the matter with Rose, she hasn't a bit of appetite, she can't sleep, and she has lost all her ambition—Rose is such a delicate girl!"

Suppose a doctor should gravely tell a pa-

tient, "You have got a combination of diseases, sir! embolism of the liver, congestion of the portal plexus inflammation of mucus membranes, no vital force in the organic nerves, the magnetic currents are all wrong, and I think a little regurgitation on the left side of the heart!" Would not such a statement as this alone be sufficient to make him sick? I have talked with many chronic invalids—*word-stricken*—sick, in part, at least, on doctor's *Latin*; and this they betrayed while telling me their cases, by mixing in the technical terms which they had learned of their doctor, of the real meaning of which they knew no more than a parrot. Consciousness may tell us of pain, but it can not teach us anatomy or pathology. Said Professor Blanque to his class one day, "paint the vein along its whole course with iodine. The name of this disease is *Phlegmasia Alba Dolens*, a name not to be repeated in the hearing of your patient while she is weak!"

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## Inebriate Asylums.

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BY W. D. MALEY.

THE pages of the HERALD OF HEALTH have been already graced with exhaustive essays on the leading points of the temperance reform, and it would hardly seem possible to add anything of sufficient moment to warrant the re-opening of the subject. From æsthetic and legal points of view, nothing can be added; but there is one branch of the topic which, so far from being exhausted, has received comparatively little attention from the press, none on the platform, and, outside of the medical profession and some sufferers by inebriation, has been hardly heard of by the public. In what follows we propose to sketch the movement which, in a very unobtrusive way, is growing in strength and favor, not only in the United States and Canada, but also in Great Britain and Australia.

There is no grander record in the whole history of the temperance agitation than that of what was known as the Washingtonian movement, the essential theory of which was the salvation of the drunkard. Leaving to others the argument of science, the pathos of appeal, and the

discussion of the best forms of legislation for the suppression of the traffic, the men who became the disciples of the reformed drunkards of Baltimore devoted all their energies to *doing something* towards saving those who were still in the condition from which they had themselves been only saved "as by fire." While these men were moved by sentiment, and the unerring instinct of Christian charity, to extend a helping hand to the drunkard in the mire of his sin and misfortune, science and observation were quietly at work with statistics and deductions classifying inebriation as inherited, original, spasmodic and chronic forms of a physical and mental disease, and devising methods for its treatment and cure. This interesting branch of the subject has no antagonism to any form of temperance action. After everything has been done, there will still be the drunkard, as a positive, hard, social and individual problem. Supplementing their work to all other movements, those who believe that inebriation is a disease—in many instances an inherited disease, as clearly marked as insanity



or apoplexy—have no controversy with moral suasionists or legal prohibitionists. They point to the fact, written in the saddest of arithmetical sternness, that there exist, and seem likely to continue, vast numbers of men, and women, too, who, from constitutional, inherited, or acquired causes, have within them a peculiar susceptibility to alcoholism. In other words, that as long as intoxication is possible—and no legislation has yet succeeded in erecting an insurmountable barrier against it—some people will become inebriates. They are people, too, such as but for this one overshadowing calamity of their lives, the world has need of. Persons of keen, quick susceptibilities, of ardent temperaments, and frequently of active intellectuality. We all know some one who answers to the description of the person so often spoken of as being “nobody’s enemy but his own,” whom no considerations of personal welfare or family affection can restrain; who suffers the keenest remorse after every debauch; who vows—and intends to keep his vow—that each surrender to his craving shall be the last, and as regularly breaks his promise. Medical observation and philanthropic faith have long since classed these cases as the results of a diseased organism, an impaired will, which is powerless to resist the demands of appetite. The good accomplished by the Washingtonian movement, of which we have spoken, was transient; but, fortunately, it was supplemented by an extraordinary and unanimous demand on the part of medical science that inebriation should be treated as a disease. Fifteen years ago, a memorial was presented to the New York Legislature, signed by fifteen hundred of the leading physicians of the State of New York, declaring that, in their opinion, a large majority of cases of inebriation were susceptible of cure by medical and hygienic treatment. With less public excitement than usually accompanies such efforts, private philanthropy took the initiative in reducing to practice the theory of the proper method of dealing with inebriation. With the endorsement of the best men of all professions and classes, the foundations of an inebriate asylum were laid at Binghamton, in this State. Subsequently legislative aid was given to the project, and from 1857 until the present time the friends of the inebriate have worked steadily at the appalling problem of how to cure one of the most baffling and widespread of human diseases, until, as recorded in the article on “The Cure of Inebriates,” published in the October number of this magazine, institutions of this character have been established in Mas-

sachusetts, New York, Pennsylvania, Illinois, Maryland, California and Texas. In some of these states there exist more than one institution for inebriates, so that the experiment is not confined to any one class of sufferers. In New York, for instance, beside the State Asylum, at Binghamton, there are the penal establishment at Ward’s Island, and the King’s County Home, on the Shore road, near Fort Hamilton. Massachusetts has the Washingtonian Home, in Boston, and the Greenwood Institute. From these widely scattered asylums and their experience during fifteen years, it is reasonable to expect some reliable *data* for judging of the correctness of the theory upon which they are all based. That theory has been formulated in the “Declaration of Principles” set forth by the American Association for the Cure of Inebriates—a society composed of the officers and trustees of inebriate asylums, meeting annually in New York—which, in 1870, adopted the following platform:

“*Whereas*, the American Association for the Cure of Inebriates having met and considered important essays on the various relations of inebriety to individuals, to society, and to law, and having seriously determined to use their influence in all suitable ways to create a public sentiment and jurisprudence which shall coöperate with true methods for the recovery of inebriates, do make the following declaration of their principles:

1. Intemperance is a disease.
2. It is curable, in the same sense that other diseases are.
3. Its primary cause is a constitutional susceptibility to the alcoholic impression.
4. This constitutional tendency may be inherited or acquired.
5. Alcohol has its true place in the arts and sciences. It is valuable as a remedy, and like all other remedies, may be abused. In excessive quantity it is a poison, and always acts as such when it produces inebriety.
6. All methods hitherto employed, having proved insufficient for the cure of inebriates, the establishment of asylums for such a purpose is the great demand of the age.
7. Every large city should have its local or temporary home for inebriates, and every state one or more asylums for the treatment and cure of such persons.

8. The law should recognize intemperance as a disease, and provide other means for its management than fines, station houses and jails.”

This statement of principles may be termed the ground-work of all the inebriate asylums,

homes and sanatoria in this country, But as each of the institutions probably differs from all the others, either in some detail in the method of treatment, or in the social rank of the patients, we propose to give a brief synopsis of the results, as far as they are obtainable from published reports and the minutes of very important evidence recently furnished by Dr. Dodge and Dr. Parrish to a select committee of the British House of Commons, charged with the preparation of legislation for the better management and control of habitual drunkenness in that country.

Commencing with the oldest and most extensive institution, the New York State Inebriate Asylum, at Binghamton, we find that the total number of patients that have been treated in that asylum is about 1,100, of whom eleven-twelfths have been voluntary inmates. Of these, judging from the figures of the last three years, the proportion of cures has been thirty-four per cent. A large percentage of the patients received into this institution have had intemperate parents or ancestors, as is shown by the statement that out of 379 admissions in the space of twenty months, 189 had inherited the tendency to intoxication, and nearly all of these cases were of that class known as "periodical drunkards," the least hopeful and most difficult of all the forms of inebriation treated in the asylum. From the report of this asylum for 1871, we find that there were 315 patients under treatment, of which number 244 were admitted during the year. Of these 230 were discharged, of whom 184 gave encouragement to hope that they had been permanently cured, and forty-six showed no evidence of improvement. It is only just to add that the latter class was largely composed of those who only remained a few weeks under treatment. No more striking evidence could be furnished of the fact that the disease of inebriation is most to be dreaded by the intelligent classes, than is contained in the statement that there was not a single illiterate person among the 244 patients; their educational acquirements being thus classified: received common school education, 105; academic, ninety, and collegiate, forty-eight. The temperaments seem to have been pretty evenly balanced, as there were of the nervous, eighty-one; sanguine, seventy-seven; bilious, eighty-six. In regard to their habits and antecedents we learn that 172 were in the habit of drinking before meals; 125 had intemperate ancestors, and eighty-one ascribed their intemperate habits to serious affliction or misfortune in business. The constant or habitual drinkers numbered

147, while ninety-seven were afflicted with periodical attacks. Some very interesting statistics bearing upon the matter of inherited inebriety, are also furnished by the observations recorded at this asylum. Thus we learn that out of 360 patients, forty-two, or one-eighth, described themselves as the offspring of intemperate parents; thirty-six, or one-tenth, had intemperate fathers; six had intemperate mothers, nine had intemperate brothers or sisters, and sixty-six had intemperate ancestors, exclusive of parents. So that out of 360 patients the hereditary taint, more or less remote, was discernible in 159 cases. It further appears to be a settled deduction of careful observation that the period of life at which the patient submits himself to treatment has an influence in deciding the result. Very young persons, as from eighteen to twenty-five years, do not seem to be so deeply impressed with the necessity for reformation, and hence one of the prime elements of cure—the coöperation of the patient and the physician in a desire for cure—is lacking. Persons of this age have not generally the conviction that their whole future must be decided by the use they make of the succeeding few years of life, which often adds its impressiveness to the reflections of men between thirty-five and forty-five years of age. On the other hand, after forty-five years, an inebriate has usually so far exhausted his vital powers, that although the desire for a cure may remain with him, the physical results of his previous course of life have so weakened the recuperative powers that while a cure may be possible, it is more reasonable to expect only an amelioration of his malady.

The Pennsylvania Sanatorium is a private institution, at Media, near Philadelphia, chartered by the State, and has been in operation since 1867. Its experience has embraced the treatment of about 250 patients. Of these eighty-two, or about thirty-three per cent., are reported as cured, not merely because of the improvement in their condition when they left the institution, but from subsequent inquiries. Sixty-three cases only are classed as "incurable," by which Dr. Parrish explains that he does not mean that they are so hopelessly sunk in drink, or so hopelessly diseased organically, as to have no chance of cure, but that with his present powers and facilities he is obliged to designate them "incurable," but with the belief that many of them could be cured if there was power to retain them for a sufficient length of time.

The King's County Home has treated 675 patients since its opening in October, 1867. Du-



ing 1871, 149 cases were under treatment, of whom eighty were habitual and sixty-nine periodical drinkers. Of these fifty-four were greatly improved, thirty-three were lost sight of, and only forty-three were regarded as discouraging. Mention is made of one aged woman who had been an inebriate for many years, but was cured by a residence of seven months, and died a sober and religious woman.

The Chicago Washingtonian Home has been in operation since 1864, and has had 684 individuals under its treatment, of whom one-fourth, or twenty-five per cent., have derived permanent benefit, and a larger proportion have been temporarily relieved to such an extent that their ultimate recovery is not hopeless. Other institutions present similar results, and it is not an extravagant estimate to place the number of cures at thirty-three per cent. of the cases that come under treatment. This is a result in itself furnishing a complete answer to the cavils of those who endeavor to belittle the labors of inebriate asylums for no apparent motive except that dogmatism which will not permit humanity to be benefitted in any but the method it prescribes. For it must be borne in mind that this movement, so quiet and unobtrusive, is not without its opponents and defamers--unfortunately they are generally self-appointed apostles of temperance legislation, who forget the parable of the Good Samaritan in their zeal to imitate the righteous indignation that scourged the money changers out of the temple.

Two notable instances of this have recently appeared in a widely circulated religious newspaper, in articles written by a clergyman and a physician. The clergyman, who has been appealed to by some half broken-hearted relatives to tell them of a "home where a victim of intemperance can be cured," assures his correspondents that "there is no such disease" as intemperance; that "intemperance begets disease," but that he rejects "as a delusion and a snare the doctrine that *habit* is a disease, that *crime* is involuntary, and that hospitals are to supplant prisons." He does not stop to discriminate between habit as a result and disease as a cause; he does not draw any distinction between the criminal, who, of his own choice and volition, plunders or murders, and the victim who desires, prays and struggles against the dominion of the habit that he has no strength of will to overcome, but he boldly rushes to the conclusion that because "phrenology stood for a long time between a murderer in Massachusetts and the gallows," therefore "science is now coming in to alleviate the sentence of con-

demnation which society pronounces against the drunkard. It is a part of the system which is rapidly *undermining prison discipline* and converting criminals into patients instead of honest men. It encourages sympathy with the criminal rather than with the victims of his crime, and, by relieving him of a sense of moral responsibility, weakens his resolutions to reform and renders his reformation hopeless."

One "organ" of the temperance movement considers this utterance such a *prime* argument that it echoes it, applauds it and pats its reverend declaimer on the back. And what is it but the denunciation of all that is humane and Christ-like in the treatment of the intemperate? Assuming the identity of the inebriate and the criminal, this Christian man calls for more manacles, stouter whipping posts, and, with a profound reverence for the purifying force of punishment, can see no potential powers of reformation in the human soul. He would treat the frail and erring sinner as Calvin treated Servetus, and sanctify barbarous cruelty with the hallowed name of the All-Merciful. Then, availing himself of the clerical ægis, a physician of Pittsburg, proud to couple himself with the meek and lowly Irenæus, avers his belief that "the young moderate drinker should know, *by observing the course of those in advance of him*, that his course, if persisted in, will lead to disgrace and bodily discomfort." The plain English of which is that it is desirable to have on hand a sufficient stock of "horrid examples," *pour encourager les autres!* This observant gentleman "ventures to assert that the great mass of the medical profession do not believe that inebriety is a disease," although, paradoxically enough, he thinks that the idea that inebriety is a disease is an error "for which my profession is very much to blame." Can it be that this "medical man" is so young that he has never heard of Esquirol, Lallemand, Rush, Reid, Perrin, {Duroy, Prout, Sandras, Boucherdet, Boker, Hammond, Francis, Carnochan, Parker, Forbes, Winslow and a hundred other *authorities*, to say nothing of the fifteen hundred physicians, who, in 1857, memorialized the Legislature of New York? The truth is that if there is any one point upon which the medical fraternity is nearly a unit, it is that inebriation, as it exists, irrespective of the question of morals, is a disease. It may be caused by, or be the cause of intemperance, but there is no pathological fact more clearly established than this, that there are certain constitutions in which there is a peculiar susceptibility to the alcoholic impres-

sion, and which, under certain unfavorable and exciting causes, develop into drunkenness as naturally as the seeds of consumption in others produce death. It is not enough to say that there are cases of willful, bestial wallowing in drunkenness, for the love of its excitement and torpor; the fact remains, and undeniable statistics prove it, that there are men who become drunkards in spite of their own desire to be sober and good men—unfortunates who hate the devil they are powerless to resist.

The published figures of nine institutions in seven states of the Union show that it is possible to cure one-third of the cases and to benefit a larger number, and this notwithstanding the false standard of cure set up by the public misconception. Statistics of the insane show that, taking the acute and chronic cases, about one-third is the average number of cures in that branch of human suffering, but by far the largest number of cures effected are in cases of recent origin. A case of inebriation of recent origin never comes under treatment. It is not until a man has been a drunkard for years, or long enough to waste his substance and injure his health, that, as a last resource, he enters an inebriate asylum, so that the results are really far in excess of those of the kindred institutions for the insane. Moreover, it is demanded of the inebriate treatment that it shall not only cure its patients, as in cases of rheumatism or fever, with a liability to future attacks, but it must extirpate the disease. An inebriate leaves an asylum and keeps sober for a year or two, and then is prostrated again, and forthwith his case is used as a proof that inebriation cannot be cured. If the same rule were applied to other diseases, we might pronounce every malady a hopeless disease, and beyond the reach of medicine and hygiene.

The experiment in this country has been closely watched by foreign practitioners and philanthropists. In England, where the criminal returns show that more than three-fifths of the police duties are due to drunkenness, it is in contemplation to establish inebriate asylums of various grades, under government control; and in Australia a devoted medical man, Dr. Charles McCarthy, who does believe that inebriation is a disease, has for thirteen years besieged the public attention, until the press and public are heartily enlisted, private subscriptions amounting to several thousand dollars have been obtained, and the aid of the Colonial government has been promised, so that it is probable that in a few months the antipodes will rejoice in the establishment of the Mel-

bourne Retreat for Inebriates. As a testimony of the far-reaching sympathies of philanthropy, we know of no more fitting language with which to close this article than is contained in an extract from a report read by Dr. McCarthy at a meeting in Melbourne last spring—language that to our laic ears sounds in finer accord with the spirit of love and truth than the harsh utterances of those who prescribe bodily torture as the only panacea for mental and moral delinquencies.

“The committee are glad to observe that that sentimental, senseless idea of shame spoken of a few years ago on this subject, does not now exist. This is owing to the enlightened opinion that inebriety is a disease. The committee would desire to point out the advantages to the State, in a social, moral and economical point of view, of the establishment of retreats for the cure of inebriates, but finding that their report is already very extended, they desire to place on record their decided conviction that a great mistake has been committed in regarding indiscriminately as a vicious class, deserving of punishment, many drunkards who are diseased, and as unable to help themselves as the lunatic or paralytic.”

In speaking of the projected institution in Australia, Dr. McCarthy uses the following language, which is equally applicable to this hemisphere: “In the management of the institution there shall be no distinction or question as to creed or country; all shall be treated as patients. The spirit of the retreat must be charity, presiding over everything; all harshness and bitterness to be banished, the patients to be made to feel that their welfare is the sole spirit of the institution; in a word, to make it a home, such as they might regret to leave.”

These are true and brave words. True, because they echo the merciful teaching of the noblest philosophy—that of the New Testament; brave, because while the doubters and sciolists of our country can be silenced by the logic of facts—the living witnesses that every day go forth from our numerous asylums—in Australia one man has for weary years been pleading and working, until he has lifted a young empire up to his own belief, that “inebriation is a disease, curable in the same sense that other diseases are.”

While we claim for the friends of the inebriate in this country and England a high place in the esteem of good men, we yield even a higher to him who has kindled enthusiasm out of apathy, and created faith in advance of its demonstration by works.



## Hints to People Going South.

BY D. H. JACQUES.

FOR many years to come there will inevitably be a constantly increasing current of immigration setting southward. Aside from the advantages of this region as a field for business enterprises of various kinds—and these are many, and not yet fully appreciated—the climate, with its genial, semi-tropical softness and delightful serenity, is irresistibly attractive to many. With others, again, a milder-tempered winter season is felt to be a *necessity*. The first cold blast of November sends them shivering to the shelter of their stove-heated rooms, to breathe carbonic acid gas and muse languidly, but longingly, on the evergreen, flowery, balmy-breathed South.

So, in spite of the disadvantages and drawbacks which exist here as well as everywhere else, thousands will come south, either as permanent settlers or as transient sojourners. Many of these will come with no correct idea of the country or the people, with an inadequate knowledge of the requirements of the climate and other conditions affecting health and comfort, and with a great many extravagant and unreasonable expectations. For the benefit of such persons I offer a few brief and somewhat desultory hints:

**I. Where to go.**—This depends upon your object in going, on what you wish to do here, and your necessities, tastes and means. If you are simply a health-seeker, driven south by the need of milder climate, Florida is "The invalid's paradise" during the winter. Go to Jacksonville, up the St. John's River, to St. Augustine, to Indian River, or to the delightful and less known Gulf Coast and you will find a climate as near perfection as our rude earth is permitted to have. There are portions of Florida where you may remain during the whole year without danger, and if you do not care for society and are satisfied with the converse and caresses of opulent, teeming and ever-loving tropical nature, you need not look further. But if you need social intercourse and wish to feel the pulsations of active human life, you must look elsewhere for a more permanent residence.

Our pleasant town of Aiken and its vicinity cannot be excelled for salubrity, and it has the

railway, the telegraph, and pleasant, cultivated society of both Northern and Southern birth. A little further on you come into the Pine Hills region of Georgia, a delightful as well as a healthful rolling country, with the handsome city of Augusta as its commercial, intellectual and social center.

Summerville, only twenty miles from Charleston, should not be overlooked. As a residence, at all seasons of the year, I should prefer it to almost any place within my knowledge. It is literally a forest city, a town nestled among the pines, whose streets are woodland avenues, and whose far-apart dwellings are the homes of culture, refinement and hospitality. Summerville is proverbially healthful; in fact I can hardly conceive the idea of one dying there, except from old age, or even being sick.

One who loves cities, and to whom their advantages for society, intellectual recreation and amusement are essential, and yet who needs quiet and would be injured by excitement, may find in the proud old historic city of Charleston a delightful winter home, though for consumptive people it is not so favorable as the interior. Here the eye, tired of the glare of white paint and red brick, rests with a sense of relief upon the grey dinginess of time-honored mansions which lift themselves proudly, and with the true dignity of age—age which there is no attempt to disguise—above the embowering foliage of the magnolia and the orange. If you have an eye for ruins you may find them here. The place, if you look at it aright, has a thousand charms and is full of poetry and romance, as well as of historic memories, but if you are in love with fresh white paint, red bricks and all the perpetually renewed newness of the busy, bustling towns of the North, don't come here. Be content with less quiet in some more modern town, and miss our beautiful bay, our evergreen, half-tropical islands, kissed so softly by the breezes which the Gulf Stream has robbed of all their wintry chilliness, and our dignified repose as well.

If you "mean business" there are the best openings in the world here in the South. Our people lack the capital to avail themselves of them, but will heartily join you with their skill

and their advantages of local knowledge and reputation. We especially need manufactories of the fabrics, utensils and implements in use among us, and now brought from the North and from Europe. The materials are here—the cotton, the wood, the iron, and the business man need not be told of the advantages of making his cloth, his shoes, his hoes, axes, ploughs and carts right where the materials can be had and the goods sold at his door. A manufactory of agricultural implements in Charleston, with its excellent lines of communication, by land and water, with all parts of the country, might be made a most decided success.

In what we call the middle country, as well as further up toward the mountains, there is water power enough, now entirely idle, to move all the machinery in the world; and on the banks of the streams which furnish it the fields are white with cotton, or the hills are covered with forests of timber trees and rich with ores for the furnace. Among the desirable locations for manufacturing are Charleston, Columbia, Augusta, Atlanta, Rome and various points on the railways connecting these places.

First class mechanics, to establish themselves in business here, are very much needed, and they can do well. Of bunglers and rough workmen we have already enough. Skillful men, with some capital, will find good openings in healthful regions of country. They will seek our cities, towns and villages, and cannot well go wrong, so far as business is concerned. In regard to social and educational advantages, there is room for choice, as there is in all parts of the country.

If one wishes to try the cultivation of the tropical fruits, oranges, lemons, bananas, etc., he must seek our beautiful Florida. The best points are the St. John's River, Indian River, and the Gulf Coast.

For truck farming or market gardening the vicinity of Charleston offers the greatest advantages, and it can be and is made to pay very handsomely.

To men with large capital, and the business talent and knowledge which should go with it, the Sea Islands and our river rice lands offer a magnificent field for extensive and profitable farming. Improved implements and machinery are needed, with steam power and skilled labor. An agricultural company, with talent, skill, energy and pluck, with capital to back them, could soon show the world such results as no farming operations have ever yet shown.

The small farmer should avoid the coast re-

gion and seek the fine, healthful, rolling middle country, or go still further up among the hills where the northern grasses flourish and cattle and sheep can be raised with profit.

For fruit-growing the middle and upper country are to be chosen, and the line of some railway.

II. *What to do.*—The best branches of business to engage in here have already been hinted at in the foregoing paragraphs, but a few words more on this point will not be amiss:

1. First and best, for those who have the necessary qualifications and capital, is manufacturing, especially of articles of prime necessity—implements, housekeeping goods and furniture, boots and shoes, cloth, etc.

2. Next, the mechanical trades, skilled workmen being in demand. For rough work we have, in most places, enough, as already stated.

3. Farming in all its various branches. For this the climate holds out many advantages in the greater diversity of crops—often two or more in a season, on the same land—the absence of snow and frozen ground to prevent operations at any season, the comparatively small expense of keeping cattle and horses, and economies in shelter and fuel which mild winters permit.

4. As a general rule don't come south to go into trade—we have traders enough—nor to practice law or physic, or to preach or to teach. The professions are full. There are men in the professions, of course, who could make room for themselves here or anywhere, but it is not for such that our advice is intended.

III. *What to expect.*—In the first place, you may reasonably expect to find here a much finer climate, all things considered, than you will leave at the North, and one especially suited to those whom northern winters affect disagreeably and unfavorably; and, contrary to a very general impression, the South, with the exception of portions of the coast region and the borders of some large rivers, is exceedingly healthful, as I know from experience and observation.

In regard to soil, you may expect to find some as good as any in the world, but in the main it is rather poor, or at best, moderately fertile. It is capable, however, of a degree of productiveness far above that of similar soils in less genial climates.

If you come to stay (and not merely to fill your carpet bag with "rocks" in some fat office) and bring with you good manners, an honest purpose and a decent respect for



honestly-held opinions, adverse, perhaps, to your own, you may expect and will receive a hearty welcome and a ready help and hospitality which you would neither expect nor find at home; and your opinions will be respected as you respect those of your neighbors. If there be exceptions to this, they are in benighted regions with which I have no acquaintance and which all decent people will be likely to avoid.

You may expect, when you have learned some good lessons in the expensive school of experience, to find your labors here crowned with as high a degree of success as they would be anywhere else, to say the least, and to enjoy as much comfort under "your own vine and fig tree" as any northern homestead could afford, and, in the case of those to whom the climate is especially suited, a great deal more.

Last, but not least, you may expect, as you certainly will find, numerous drawbacks to offset against our fine climate and varied productions; dreary expanses of worn-out old fields; dilapidated buildings and fences; bad roads; a lack of enterprise and energy in the people; deficiency, in some parts, of schools and churches; customs and habits new and distasteful to you; lazy, thieving negroes; idle, loafing, whisky-drinking, "low-down white men;" sheep-killing dogs, fleas and mosquitoes. Most of these you would find elsewhere, in a greater or less degree, and all of them you can help to remedy.

IV. *How to live.*—You will necessarily live more in the open air than at the North, and at no time need you shut yourself up in stove-heated rooms. You will breathe here at all seasons the pure air of heaven. Here is one fruitful source of disease entirely cut off. You need seldom or never have a cold or develop consumption, but each climate has its peculiar diseases. Bilious fevers and bowel complaints are more prevalent here than at the North, but they are generally avoidable.

Do not, on coming here, adopt the diet of the mass of the Southern people, which is simply *abominable*, consisting, even during the hot summer months, largely of meat (especially bacon), corn bread and hominy; and everything that can be so cooked is fried in and saturated with *lard*. It is not to be wondered at that bilious fevers prevail.

During the summer you should eat but little meat in a hot climate like this, or, better still, avoid it altogether, and especially cherish a more than Jewish abhorrence for pork. Let your diet be of a cooling nature—bread, fruits,

and the vegetables of the season. You will be astonished, perhaps, to find fruits scarce and vegetables of most kinds entirely lacking, and this in a country where both can be grown in the greatest profusion and perfection, and in far greater variety than at the North, and where the garden need never, the year round, be without its growing and maturing crops. Luckily the fig and the peach grow without cultivation or care (but better with them, of course), and you will find these and the wild plums and berries on every farm. Sweet potatoes, too, are always plenty and of a degree of excellence in quality of which one who has not eaten them in the South can have no idea. Of the other vegetables and fruits, you can soon have a supply from your own planting.

Bathe daily, avoid exposure in the fields to the night air and dew, and to the noonday sun during the hottest weather, and, especially where there is any danger of chills and fever, make use of filtered cistern water in preference to that from wells and springs. By living rightly you may get through the process of acclimatization not only without sickness but with improved health. In this, as in other matters, I speak from experience.

V. *Additional suggestions.*—Do not come South with any disposition to continue or renew the war, or to nourish and perpetuate its bitterness. Let by-gones be by-gones. Forgiveness, charity and liberality of feeling should govern all your actions, and, depend upon it, you will be met in the same spirit.

Do not expect too much, however, from poor human nature. Remember how much these people have suffered and how much they have lost besides the "Cause" so just and holy in their eyes, and have patience with those who cannot yet "accept the situation" so cheerfully as you could wish.

Set before the people of the South, quietly and unostentatiously, what you may deem better ways of living and doing. They may be slow to adopt even those improvements which they cannot fail to see and acknowledge, but a better spirit in regard to progress is beginning to prevail and your example will not be lost. On the other hand, avoid the error, too common among Northern people who come here, of thinking that you, on your part, have nothing to learn from the Southerners. There can be no greater mistake, and if you will but assume a teachable attitude, you may be as much benefited by the contact with the better portion of the native population as they can be.

Believe little that you may read in partizan newspapers, whether favorable or unfavorable, in regard to the South or its people, white or black. Come prepared to see things as they are, with your own naked eyes. They will look more natural and, perhaps, better than through anybody's colored glasses, be their hue Republican or Democratic.

There is a bright side as well as a dark side to everything, and it is foolish to ignore either.

If you come south, come here expecting to find a charming climate, varied and not half developed or appreciated resources, and a people in whom there is much to command your admiration and win your love; but looking for perfection in neither climate nor people and ready to accept the drawbacks with the advantages, and to do your part in the great work of "reconstruction" and improvement.

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## Perfection of Character.

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BY PROF. L. N. FOWLER.

IN order to attain perfection of character the mind has to pass through a process of development, and that person is the nearest to perfection who has had the greatest discipline and the best opportunity for development. Some have the advantages of superior parentage, training and intellectual culture, joined to the natural development of the moral brain. Some individuals are advancing in the right use and direction of particular faculties, while they are retrograding with respect to other powers of the mind. Some men are notably good in certain directions, but notoriously bad in others; at times are scrupulously honest, and again very dishonest; on one day very benevolent, and, perhaps, on the next mean and selfish, showing that the mind does not work with equal truthfulness in all its departments.

The climax of human organism is the cerebral brain. What would a man be without a brain, especially the moral region? Without the moral faculties man might have intelligence, but it would be animalized in its operations by the lower nature, and man in reality would be an animal. But the moral brain elevates him above the animal and the purely intellectual; for, while the animal shows instinct approaching to reason, yet he has no moral perception, and never prays or exercises the moral faculties. The most God-like endowment lies in the moral brain, and parents who bequeath to their children a high toned moral nature render them more service than when they leave for them large fortunes without this cultivation. In proportion as we live for high purposes, and

bring our natures from the physical into their highest relationship, do we accomplish the great end of our existence. Man was not created merely to amass wealth, nor for the purpose of slaying hundreds and thousands of his fellow-men on the battle field, nor only for intellectual greatness. He was born as a moral being, and in proportion as he lives in the atmosphere of his moral nature, does he rise to the true dignity of his character and exert a purifying influence upon society.

There was once a city in which if there had been ten good men the whole city would have been saved. They could not be found within the entire limits and the city was destroyed. Daniel, in olden times, was good and superior to all the wise men of Babylon. He was of more service to the kingdom, and exerted a more controlling influence than the majority of his race.

There are many great orators, authors, thinkers, warriors, etc., but not as many men distinguished for their goodness, or whose peculiar influence is of a moral character; for greatness is not always accompanied by goodness.

### THE MORAL FACULTIES.

In the moral brain there are as many moral faculties as fundamental principles in natural religion. In proportion as the head is high and broad in this region there is a consciousness of the right and wrong of actions, a perception of duty, a sense of obligation, a desire to live a consistent life. This faculty does not necessarily tell us what is right and what is wrong; it



only gives us the feeling of right, the pleasure of well doing, and remorse when we have acted contrary to its dictates. It is the intellectual faculties, especially Causality, that point out the right and wrong path, and declare respecting the course we should pursue. It, however, requires the mental counsel, as a whole, in order to have a correct conscience and an enlightened perception. To *know* or *understand* what is right is an intellectual act. To *feel* or *do* what is right is a conscientious act.

St. Paul thought he was doing right when he persecuted the Christians, but, when his mind became enlightened, his conscience made him feel that he had done wrong. So he pursued the opposite course of conduct.

The faculty of Conscientiousness is generally large in children and in women. It is also large in the majority of those men who raise stock and bring it to market for sale. But those who buy and sell to make profits have frequently less of this organ. For some buy as low as they can and sell as high as they can, taking advantage of their customers whenever there is an opportunity, and, as a general thing, this is unfavorable to the growth of Conscientiousness. There are certain kinds of business where Conscientiousness is not needed; in fact, it is only in the way when developed.

Parents should be very particular in selecting such callings for their children as will allow the action of Conscientiousness.

#### HOPE.

By the action of this faculty we have a conscientiousness of a hereafter. When we go to bed at night we expect to awake in the morning, we hope to see the dawning of the new year, to live to old age, to amass wealth, to complete our education, to attain position and influence in society. The young hope to be old, the aged to become still more so. Thus the action of Hope is constantly seen in all that we do, say, or think. When the organ of Hope takes a physical direction, it inclines us to go into business for the purpose of accomplishing physical ends, and we desire riches, office, authority, and influence as connected with physical life.

I will here remark that each faculty of the mind has a two-fold influence—an action connected with material life, and another as refers to the life to come. The physical action of the faculty leads to present enjoyment. Its ultimate or spiritual action is for enjoyment hereafter.

#### ADHESIVENESS.

Adhesiveness, in its physical signification, de-

sires a friend that we can see, whose presence we can perceive; one by whose side we can sit, whose company we can enjoy. If it is a child, we wish to clasp it in our arms to realize its existence. But in the spiritual exercise of this faculty there can be a fondness and love for those whom we have not seen. In reading a book we sometimes become deeply interested in the author, not because we are acquainted with him, but because his written thoughts are in harmony with our own minds. The physical action of Acquisitiveness wishes property that the person can handle, that the eyes can see. But its spiritual action wants "a treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

Those in whom Hope is small are liable to give way to despair. Those whose hopes center on this life are happy in proportion as their worldly prosperity continues. But when our hopes are anchored on things that are eternal we may lose property, position, and friends, yet we may enjoy the contemplation of our future eternal home, and be more happy than those who are blessed in this life. It is the privilege of the human race to exercise their faculties in their highest relations, and thereby to secure the best and most unalloyed enjoyments. Do not stop to recount your pains, troubles and losses, the impediments that have obstructed your way; they belong to the days that are gone, they are like water spilled on the ground. It is only a waste of time to recall them. Some go wandering about to tell over their troubles to their neighbors. They speak of every ache and pain, and whenever you see them coming you know that they will impose this heavy burden upon you. They crave sympathy, and know not how to obtain it, unless they dwell continually on the dark side of the picture and magnify their grievous condition. When Hope is small and Cautiousness is large, persons are not sustained by buoyant anticipations of a bright future, but, being unhappy themselves, they make every one else around them miserable by their gloomy forebodings and prognostications.

If you have small Hope, do all you can to strengthen and encourage its exercise. If misfortunes have been your lot, look at the brighter side. These trials may be the discipline you need to brighten your armor and prepare you for your eternal existence. Life is full of lights and shades, sorrows and enjoyments, but we frequently bring our miseries upon ourselves. Parents often inflict sorrows upon their children that a lifetime of prayer will never remove. Let us live aright, observing the laws

of our being and the laws of our Creator, and we shall not have as many causes for complaint as at present.

#### SPIRITUALITY.

The next faculty to which your attention is directed is Spirituality. By the action of this organ we have a consciousness of a spiritual life, spiritual existence and spiritual relationship with the future world. It gives faith, belief and trust in the unseen. A man who has large Causality and small Spirituality is unable to recognize the "hand of Providence;" he cannot comprehend it, and hence belief does not come; he is skeptical in all things that cannot be demonstrated and clearly proved. The possession of this faculty enables us to feel that our body is one thing and our spirit another. Like Hope, it gives a consciousness of immortality and makes us feel that man was originally constituted immortal. It is deeply engraven on his organization to hope for immortality, to feel that if he complies with the Divine requirements, and has a spiritual birth, he will be prepared for a higher and better world. This faculty expands the mind, and gives real enjoyment to the religious man. The doubter has not Spirituality, for he goes only as far as he can see, and yet he thinks he has progressed farther than the believer and is in advance of conservative society. But the reverse of this is true. The moral nature of man is superior to his intellectual, and if an individual is enlightened morally and yields to his moral impressions, he advances more rapidly than the one who is governed by his intellectual perceptions. The skeptic is influenced only by his reason, while the believer is led by the higher faculties of the mind, which are satisfied with partial evidence. The skeptic is to be pitied, because he deceives himself and abridges his own enjoyment when he brings everything to the level of his intellect. The human mind is so constructed that it cannot fully comprehend truth at one glance. It gradually opens and enlarges till the child, who at first cannot understand the difference between one letter and another, by and by is able to put letters together to form words, then to make these words into sentences by which he can express his ideas. These are simple at first, afterward more complex and complete, yet in view of the highest power of the human mind it comprehends but little, because the atmosphere of the world in which we live does not allow us to see very far with the naked physical eye. It is the same in the moral

world. Its atmosphere will not permit us to see distant objects clearly in a moral aspect. We have to climb gradually the hill of knowledge and perfection.

Inventors have the element of faith; they perceive that they have a correct principle, and, though they do not see the end at once, they persevere till they accomplish their object. I know a man who has been working on a machine for thirty years, believing all the time that he has discovered a principle which, if he can only work it out, will change the existing order of machinery. Inventions are made because the inventors have faith that they will be able to mature the principles which at first they see with a glimmering light.

Those persons who have this faculty of Spirituality large are impressed spiritually, first, with reference to other minds, and, secondly, with reference to the Divine mind. They have a spiritual eye to see into spiritual things, as a physical eye can perceive the real and tangible objects of sense.

#### BENEVOLENCE.

Benevolence is the last organ to be described to which your attention is directed. It gives fullness to the frontal region of the coronal brain. This faculty was defective in the head of Black Hawk. He took his first scalp when he was thirteen years of age, and was recognized as one of the most bold, cruel and courageous warriors. Father Matthew had very large Benevolence. It was the crowning organ of his head. He was remarkably kind-hearted and benevolent—one of the most useful men who ever lived. Few have done more good than he, or were able to touch the hearts of a whole people as could this man. In the history of the temperance cause he stands pre-eminently in the front rank as the most efficient worker. He induced thousands to sign the temperance pledge and reform their lives and habits. But he did not abuse the drunkard and rumrunner. When I examined his head in New York I asked him "how he reached the hearts of his people so effectually?" "Why," he replied, "the human heart is made up of a thousand strings, and if you only know what string to touch you can play upon the human heart as upon a musical instrument. Some persons do not know how to play upon this harp of a thousand strings, and they only bring discord instead of harmony."

Some, in attempting to reform the race, have zeal, but they do not know how to accomplish their object, and hence drive people away from



the truth they would inculcate. Father Matthew, by the organ of Benevolence, could sympathize with his people, and he swayed the Irish heart as he liked.

Those who have large and active Benevolence can excite sympathy in the multitude. It is astonishing to see how one man can affect an audience. Some individuals that we meet attract, and some repel us. Some we wish to see again, and others we should be glad never to behold. The natural influence of Benevolence is to enliven the countenance, to give a pleasant smile instead of cross and snappish words, and, joined with Adhesiveness, to cement the bonds of affection.

This quality is a very important one when we look at it as the medium through which humanity is to be regenerated. The way in which progression of the race is to be effected is by the action of one individual upon another, each being the instrument in the hands of the Creator of a vast amount of good or evil. In proportion as we are surrounded by favorable influences are we inclined to yield to them, and the reverse is equally true.

The organ of Benevolence inclines to do deeds of kindness and charity, to relieve the needy and feed the starving. Some pass objects of want without any manifestation of sympathy, while others "go about doing good" wherever they have an opportunity. A man with small Benevolence will pray first for his own family, then for his relations, next for the church to which he belongs, and will not have time for any more; while the one actuated by large Benevolence will pray for blessings to descend upon all mankind, of all sects, creeds and colors. Quite a contrast between such a prayer and one who prays to God "to bless me and my wife, my son and his wife, us four and no more." You can tell how large the soul of a man is by his prayer. It is the best criterion, and really expresses the natural language of his heart. The organ of Benevolence removes prejudice, bigotry, and the spirit of persecution. It enables us to recognize the differences in the human race with a lenient eye, and teaches us that others want the same privilege of thinking for themselves that we require. It inspires charity, and leads us to believe in the sincerity and integrity of those who profess these qualities.

Benevolence is at the foundation of all the real reforms of the day—those which have the good of mankind for their object. It promotes not only blessings for ourselves but for our neighbors.

Many are really anxious to 'do good, but think that all effort is useless because they have no money. It is possible to do good without a penny, and I will tell you the way.

First, be healthy; the presence of a healthy person is beneficial wherever he goes, especially in the sick room. He carries a healthy breath, an invigorating atmosphere, and every influence that comes from him is calculated for good.

No one, from choice, will come in contact with a diseased person. If he knocks at your door to beg for food you close the door before you go to get it, because you are repulsed by his appearance. If there should be a plague in town the country people would do as in Elam many years since, bring their provisions to the borders of the town and take the money for it after it had been passed through a disinfectant, like vinegar.

We avoid those who have contagious diseases, for they contaminate the atmosphere around them, thus endangering all who associate with them. It costs nothing to be healthy, but it is an expensive thing to be ill.

Learn to be healthy, so that you may not transmit disease to your children.

Do you want to do good without money?—then, secondly, be good to yourselves. A true and virtuous man necessarily exerts a good influence. When he looks, speaks or acts the elements of goodness beam in his countenance, for he develops the natural language of his soul, which can be read by all men. If you cannot be perfect strive to attain as near perfection as possible. This is the noblest struggle in which you can engage, one which will elevate you and make you fulfill the great end of your existence. The clergyman gives two sermons every Sabbath, one in the morning and the other in the evening, but the man who is true to his higher nature preaches every day during the entire week a living sermon, and carries the glad tidings wherever he goes, for actions speak louder than words, and those who see his goodness are stimulated to imitate it.

Let each endeavor to overcome their own excesses, strengthen their weaker faculties and thereby secure a harmonious balance to all their powers.

Whatever may be the besetting sin struggle against it; and, in proportion as we overcome, we are perfecting our organizations, and preparing ourselves for our existence here and hereafter. The philosophy of living and dying may be summed up in a few words. Life, as

applied to this world, has its beginning, continuation and end. Perfection of life, mentally and physically, is secured by obeying the laws of mind and matter. Infancy and youth are necessary preparations to manhood. We must have, first, the body strong and vigorous, then the supremacy of mind over the physical; lastly, the spirit, which transcends both body and mind.

We exist, first, physically. We receive the breath of life and become a living soul. We struggle in our mother's arms, then creep about the floor, soon run—with many a fall—from room to room, and then commence in earnest the race of life, enduring hardships, manifesting great strength, becoming an individual power on earth. We are satisfied in infancy and childhood with something to eat, a rattle, a ball, a kite, or knife, as a prelude to the accumulation of wealth in lands, stocks, chattels, apparatus, statuary, paintings and libraries. These increase our enjoyment and facilitate the acquisition of positive knowledge, which is a foundation to the study of philosophy, theology, and our spiritual relations.

We first see darkly and only recognize the most brilliant objects; then we notice the difference in persons, voices and actions, afterward desire to go abroad to see the world, to study the natural and positive sciences. This prepares us to think, inquire and philosophize as to the origin and authorship of all these truths, laws and conditions.

We begin to die gradually, as we begin to grow and mature. First, the digestive system becomes weakened, then circulation fails and muscular action ceases. Weakness and debility are soon followed by cold extremities, until inaction, coldness and stiffness pervade the whole system. The brain, being the last to be developed, is the last to become cold and inactive. The same is true of the mind. It ceases to act first where it began to be manifested. We lose our appetite and interest in material things, forgive old grudges and make friends with our enemies, become reconciled, calm and quiet in body and mind, lose our interest in our earthly possessions, which are freely given away, cease to love all earthly objects and bid farewell to friends and family. We are no longer interested in science and positive philosophy, our thoughts tend upward, our fears respecting death are fast subsiding; we let go one by one all earthly interests and tendencies, our prayers and sympathies extend to all mankind. We are on the threshold of

death, and feel at peace with man and God. The child that was fractious, impulsive, and selfish, is quiet, mild and peaceful; the man who was passionate, arrogant and thirsted for gain and knowledge has radically changed; a new world and interests have opened to his view. If each die, they will die peacefully; but, suppose the disease of the child from this point is arrested. He begins to rally and recover. His appetite improves, the circulation is more regular, he calls for his playthings, evinces irritability of disposition and a ruffled countenance, while if disease had accomplished its work it would have left a smile and heavenly expression on the face. If the man recovers and regains his wonted vigor of body and mind, he again manifests the same predilections as before his illness—selfishness, temper, arrogance, worldly desires, thirst for knowledge.

But suppose the man has lived the full measure of his days, has observed the laws of his being and of his God, has confessed his shortcomings, has experienced a spiritual birth, and has been introduced to a spiritual life experimentally, it is an easy thing for him to depart; to lay off his mortality and to put on immortality is like laying off his clothing when he prepares to rest for the night. He bids farewell to friends and treasures on earth, in anticipation of enjoying more durable treasures and eternal friendships. Having bid adieu to this world, in other words, the strength of the body having become exhausted, and, as it were, dead, the elements of mind in the base of the brain having become inactive, he manifests more and more interest in subjects of an elevated nature, until the last manifestations of mind this side of death are Spirituality and Veneration. His last thoughts, words and expressions are about God and heaven.

Unnatural and perverted lives, untimely, violent and sudden deaths have their influences and effects, according to the circumstances attending their existence, and such can in no way be compared to a proper life, a natural and peaceful death.

It is the privilege of us all to live the life and die the death of the righteous.

Mrs. AGNES BULLOCK, living near Orangeburg, Ky., has lately cut a new set of teeth. She was born Jan. 20, 1776, in Hanover county, Va., landed in Maysville when she was twelve years of age, and removed to Lexington; afterwards removed to Mason county in 1799, where she has resided ever since.



## LESSONS FOR THE CHILDREN.

BY THE EDITOR.

## LESSON XII.

## THE HAND.

LAST month I promised to tell you about the hands and feet in the next lesson. Are you all ready for what I am going to say? I think you are. Now which shall we begin with, the hand or the foot? The hand do you say? Well it shall be the hand. A man might, if he had any one to care for him, live just as long without hands as with them. They are not vital organs like the heart and lungs. When these are injured seriously death soon follows, but both hands might be cut off and you would still live to be very old. Some other person's hand could supply you with all your wants if yours were gone, but no person's heart can be made to circulate your blood, no one's stomach digest your food. How often do we see persons with one hand missing; still it would be very inconvenient to have our hands taken off. They are the executive organs of the upper part of the body. They do the work of the world, or did before horses and machinery were used. They write our letters, set our types, make our tools, hold the plows, dig the potatoes, cut the bread and meat and carry it to our mouths, dress and undress us. Indeed they are so very important organs that we should be very miserable without them, and if everybody was to lose their hands then the world might as well come to an end first as last, so far as we are concerned, for all work would soon cease.

Now take a careful look at the hand. See how you can open and shut it; how bend the fingers; how grasp a stick, pick up a pin, take hold of a stone, write a letter—in short do almost anything. If we had not the power of shutting up the hand it would be worthless. Imagine your fingers and thumb all stiff, and then try to do anything with them. Now why is it that we can bend the hand so curiously? Who can tell? You see the hand is full of joints. Instead of there being only one bone in the hand there are many. Let us see how many. First, in the wrist there are *eight* bones called *carpal* bones. This word *carpal* is from a Greek word meaning wrist. Now see how you can bend your wrist because of them.

Then there are next the wrist bones five others called *metacarpal* bones—*metacarpal* means next to the wrist, or “with” the wrist. These bones reach up to the fingers, and each finger has three bones called *phalanges*, and there are two in the thumb. You must know what the word *phalanges* means before we go on. It means the same as *phalanx*, and *phalanx* means a “row of soldiers.” Now look at your fingers. Don't you see they are in a row like soldiers when on the march?

Now let us count how many bones there are in the hand and wrist. The wrist contains eight; the *metacarpal* bones are five; the *phalanges* are fourteen. This makes for the hand nineteen, and eight for the wrist—twenty-seven in all. Is it any wonder the hand is very flexible with so many bones in it?

But these bones form only the frame-work of the hand. They are all fitted to one another perfectly, and so strongly bound together by ligaments that they stay in their places unless disease or accident displaces them.

## MOVEMENTS OF THE HAND.

The movements of the hand, the power to bend the fingers and open and shut it, come from the muscles and tendons, which you cannot see, but some of which you can feel as they pass over the wrist. The thumb has a different movement from the fingers, as you will see by opening and shutting your hand. This excellent arrangement makes this organ worth a great deal more than if there was no thumb, for it enables us to take hold of things, to grasp them firmly. If we had no thumbs this could not be done so well.

## DIFFERENT LENGTH OF FINGERS.

You may wonder why the fingers are not all of the same length, but this would not do so well. Shut up your hand tightly and see how the ends all form a straight line as if they were of the same length. The thumb is larger and stronger than any finger and has more to do. The middle finger is longest and largest, and is a sort of center about which the others move. This finger is more apt to get hurt than the others. See when your fist is doubled how it sticks out. The fore finger can move about better than the others, and is used as an index

finger. The finger next the middle finger is called the ring finger by many persons. The reason why this is chosen for the wedding ring is because it is more or less protected from injury by the other fingers. So, too, the left hand is chosen for a like reason. The ancients had still another reason, that is because they thought this finger had some mysterious connection with the heart, and consequently with love, but this is not so.

#### MONKEYS' HANDS.

The monkey, which makes so much sport for all boys and girls, has a hand which looks very much like yours and mine, but it is not quite like ours. It is narrower and straighter; the thumb is shorter and not so strong; the fingers are nearly of a length. A monkey cannot move its hand so well. When he picks up a nut he holds it between his thumb and the side of the fore finger. Notice this next time you see a monkey with a nut. A monkey's hand answers a monkey's purpose, however, better than your hand would. When wild he lives much in trees, and he can climb and hold on to the limbs, or bars in his cage, with such a hand excellently well.

#### THE HAND AND THE WILL.

The hand would not be worth much if it was not for the mind, for it has no intelligence of its own. It can only do what the will tells it to do. You are sitting by the table and there is an apple on the table which you wish to eat. How will you eat it. The mind tells the hand to pick it up and carry it to the mouth, which it does, and thus you are fed. The hand is more completely under the control of the will than any part of the body. You can educate it to do almost anything, from opening and shutting it to painting a beautiful picture. Our hands are slaves to our minds. The mind alone could not do anything of much worth but for the hand. It could not build houses, supply food, or defend us against our foes. They both go together very beautifully, but either alone would not be worth much. The monkey has, as I told you, a very good hand, but his mind is not so good as yours. A monkey may be taught to love oysters, but it could never be taught how to open an oyster shell with a knife or hammer as you could. It has not mind enough.

#### EDUCATION OF THE HAND.

A baby's hand cannot do much more than to open and shut, but as it grows older it can

grasp firmly on any stick or ball; and, as years go on, can learn to strike heavy blows, play the piano or violin, pick a pocket, tenderly soothe the head, paint a picture, hold a plow, drive a plane, and a thousand other things. Without education the hand is of little account. I hope all of you will learn how to use the hand properly, and to do a great deal of work with it.

#### SHAKING HANDS.

Boys and girls, I believe, never shake hands; but when you grow up you will learn to do this. There is a great difference in the way people do it. When they meet and are glad to see each other they shake hands heartily; but sometimes people shake hands very coldly, as if they had no heart in it. A warm-hearted man shakes hands in such a way that you know how he feels, and so does a cold-hearted, selfish person. Human beings are the only creatures who shake hands. Horses and oxen manifest their friendship by rubbing their noses together, or by licking one another with the tongues. When we shake hands we intimate that we are on friendly terms. If we wish to intimate more than this we kiss, for this is the token of a more tender feeling.

#### TELLING FORTUNES BY THE HAND.

There have been people who believed that a fortune-teller could tell the fortunes of a person by the lines of the hand. In olden times many believed it. Even Homer, the greatest of Grecian poets, is said to have written a book about divination in this way; but if he did not, others did, and large ones, too. Here are some of the signs:

1. Equal furrows or lines on the lower joint of the thumb are signs that you will be very rich.
2. A line surrounding the middle joint is a sign you will be hung.
3. Short nails are a sign of goodness.
4. Long, narrow nails are a sign of stupidity.
5. Curved nails are a sign of ugliness.
6. Black spots on the nails show you will be unlucky; white ones are a sign of good fortune.

These signs, however, are not believed in by educated people, and you need put no trust in them.

#### RIGHT-HANDED VS. LEFT-HANDED.

The hands look alike on both arms, but there is a great difference in them.

Except in rare instances the right hand is superior to the left one, and is used more. We



write with it, and not the left hand; we carry our drink to our mouths with it; it is larger and stronger in most people. Why is this? There must be some reason for it. Probably most children are born with this tendency, and then education makes it stronger. Some people use the left hand so little that it becomes weak, and the right hand so much that it becomes strong, and they become one-sided and deformed. While it is more convenient to use the right hand than the left for some reason, yet the left hand should be used enough to keep up bodily symmetry and equal vigor on both sides.

Take good care of your hands. Keep them clean. Properly pare the nails. Don't get your fingers out of joint or deformed by straining them. Use them to do honest work. They are worthy of the best of care. Healthy people have better hands than sickly ones, so keep healthy.

This lesson has been so long that our talk

about the foot must lie over till next month.

#### QUESTIONS

1. Could a man live to be old without hands?
2. Could he without a heart and stomach?
3. Why is this?
4. What are the hands for?
5. Could everybody live without hands?
6. If the hands could not be bent would they be worth much?
7. Why can we bend the hand?
8. How many bones in the hand? How many in the wrist?
9. What are the carpal bones?
10. Name the others?
11. What holds the bones together?
12. What moves the hand?
13. What about the length of the fingers?
14. What about the thumb and other fingers?
15. Why is one chosen for the ring?
16. What do you know about monkeys' hands?
17. Would the hand be worth as much without the will?
18. How is the hand educated?
19. Do boys shake hands with each other as men do?
20. Why not?
21. Can the fortune be told by the hand?
22. Which hand is used the most?
23. What about the care of the hand?

## EDITOR'S STUDIES IN HYGIENE.

### QUESTIONS AND ANSWERS.

#### FLORIDA WATER, ETC.

I. Are Florida Water and other similar cosmetics poisonous?

ANSWER.—Yes. The following is a list of some of the poisonous cosmetics and their composition:

Eau de Cythère—4 per cent. chloride of lead, 8 per cent. hyposulphite of soda, 88 per cent. water. (Wittstein.)

Eau de Fées—Hyposulphite of lead  $1\frac{1}{4}$ , hyposulphite of soda 3, glycerine 7, water 88 parts. (Hagar and Jacobson.)

Kalydon's and Gowland's Cosmetic Wash—Bitter almonds 1 ounce, bichloride of mercury (corrosive sublimate) 8 grains, rose water one pound. (Dr. Ehrhardt.)

Pomade Tannique—Perfumed lard 65, acetate of lead 25, flowers of sulphur 7 parts.

Damenpulver (Ladies' Powder)—Pulverized talc 4, carbonate of lead 1 part. (J. Pohlmann, in Wien.)

Florida Water—Acetate of lead 50, flowers of

sulphur 20, distilled water 1,000 parts. (F. Eymael.)

Bahama Water, according to Reveil, similar to Florida Water, but perfumed with aniseed oil.

We may add, that fresh water, exercise and sunshine are not poisonous, but hygiene cosmetics. On analysis no lead is found in them.

#### COCOA-NUTS.

II. Are cocoa-nuts healthful food?

Ans.—Yes. The cocoa-palm is of immense importance in the countries where it grows. It yields a delicious food, a nutritious drink, a rich oil, and fibres which are manufactured into thread, twine, ropes and all kinds of strong, useful cordage.

Boiling the pulp breaks open the cells. As the oil is liberated it rises, to be skimmed off. A few years ago the Dutch Government ordered a census of the cocoa-nut trees in Java and Madeira, which footed up twenty millions, being an average of three to every native inhabitant.

Vast quantities of the oil are burned in lamps throughout the whole Indian Archipelago. A tumbler half filled with water has oil poured in

to the brim. Two lighted sticks are the wicks, which burn brilliantly. Every native glories in a display of lamps in the house and about the grounds at the approach of night.

When first taken out of the boiling pot the oil has a rich flavor, but soon becomes rancid. So copious is the supply, however, it can always be had fresh and sweet for the table. Like olive oil in Syria, it is butter, lard, or oil, according to circumstances, in cookery. Soap is made with it, lamps supplied, leather dressed, and cosmetics are fabricated for beautifying the homely faces of women.

#### WALL PAPER.

III. Is paper on the walls of rooms objectionable on account of health?

Ans.—There is one objection to it, if no more. In case an infectious disease occurs in a room papered, the germs of the disease are likely to lodge in it and can not be eradicated but by tearing it off and washing the walls with caustic soda and whitewash. For this reason papered walls should be renewed frequently, and before one layer is put on the other should be taken off, and the wall thoroughly cleaned. If this is done there is no objection to papering the walls of rooms.

#### UNWHOLESOME ROOMS.

IV. In what way do our rooms become unwholesome as our houses grow older?

Ans.—By the walls and furniture absorbing the poisonous gases that are given out by our breaths, perspiration, and other means. To prevent it, ventilation, sunlight, and cleanliness are the great remedies.

#### THE BABY.

V. How is the best way to take care of a baby?

Ans.—It would take a whole book to answer this question. For full particulars read Mrs. Gleason's *Talks to my Patients*, and Combe's work on *Infancy*. To these we may add that three important requisites for babies are plenty of sleep, plenty of food and proper dressing. The saying that man is a bundle of habits is as true of babies as it is of grown children. If an infant is accustomed from its birth to sleep from 6 o'clock at night until daylight, the habit of early sleep will be formed and the mother may have all her evenings to herself.

If the baby sleeps all night, a long morning nap will naturally come about dinner time, after which the child, except when very young, should be kept awake until 6 o'clock. Perseverance in this routine will soon result in se-

curring quiet evenings for both the child and parent.

Some mothers have a long season every morning and every night in getting the baby asleep. They rock them and sing them till Morpheus enfolds them. With most children this is entirely unnecessary. An infant can be accustomed, by a few days' training, to go to sleep itself for a morning nap as well as for the longer rest at night.

A mother has duties to herself as well as to her offspring. While she should exercise a constant care in securing its utmost physical comfort, she should secure rest and recreation for herself. In no other way can she keep fresh in feeling and buoyant in spirit. Nothing is so wearing as the unceasing tending of a fretful baby.

Every means should be employed to aid the child in taking care of itself and giving as little trouble as possible. It may learn in babyhood to amuse itself with toys, or by watching movements going on around it.

Fashion, as well as good sense, requires infants' dresses to be made with long sleeves and high in the neck. Fashion requires children of all ages to be warmly clad. Flannel should encase the whole body, with the exception of the head and hands. The fruitful cause of colic in infants is the nakedness of their necks and arms.

Regularity in feeding is as important as either of the other requisites. Babies cry as often from being overfed too frequently as from hunger. Let the mother obey the dictates of common sense in this matter, and not force food into a baby's stomach for every little complaint it makes.

Children of three or four years of age need much more sleep than they usually have. For irritable and nervous children sleep is a specific, and it can be secured to them only by the force of habit. Many light forms of disease may be cured by keeping a child in a uniform temperature and quiet.

#### SHOULD MOTHERS LABOR?

VI. Should mothers while bearing and nursing children labor?

Ans.—They should not be foolishly idle, but, on the other hand, they should not be borne down by anxious cares and heavy labors. If they are, the effect on offspring and also upon themselves is disastrous. This is one objection to women following professions. The anxiety of professional life is so great that parentage must be ignored. It is also a reason why dur-



ing the years when mothers are rearing children, their husbands should be exceedingly thoughtful of all their real wants. The woman who yields up her life to motherhood does the highest work that is done on this planet, and deserves all the tender care and devotion that a noble man can give, and shielding from unfavorable influences.

#### INFANTICIDE.

VII. Is infanticide as common among savages as among civilized nations?

Ans.—More so. Infanticide is rare among civilized people, but common among the savages. Feticide, or the murder of the unborn child, is more common among the civilized.

#### INSTINCT.

VIII. What is instinct, and how does it differ from reason?

Ans.—Perhaps the following illustration will make clear our querist's question. There is an insect which inhabits the pine tree which has a very short, active life. Now the female, during its active existence, improves the brief space of time allowed to migrate outward upon the terminal foliage for food for itself and young. This the female invariably seeks to do. The male, however, does not do this, but lodges where it happens, like a vagrant. Now it is instinct that prompts the female to do this, for they are so low in the scale of organization they can not reason. So it must be instinct that prompts wood-borers to gnaw to the surface of the tree before undergoing transformations, so they can escape to the air. So it is instinct that prompts a certain kind of butterfly that houses itself in a rolled-up leaf of a willow tree, to fasten the leaf to the twig, so in winter it will not fall off. Many kinds of wasps exhibit a wonderful provisional instinct. The female wasp burrows into the ground, or sometimes into rotten wood, constructs a cell at the bottom of the cavity, and there deposits her eggs. She then carries in insects which may serve as food for her future progeny. Some species take the additional precaution to disable, but not kill, the insects thus provided, so that the young may find themselves provided with fresh provisions. Having completed her task she closes the hole and never again revisits it, but shortly after perishes.

#### HEALTHINESS OF THE SOIL.

IX. How does the character of the soil affect the health?

Ans.—In many ways. 1. By its elevation or depression, elevated soils being generally

most healthful, because the air does not stagnate there.

2. By the vegetation covering it. In hot climates the trees keep the air cooler than it would be. Vegetation often prevents the circulation of the air. It may prevent the spread of malaria, by breaking up its currents. Herbage growing near the ground is always considered healthy. Brush-wood is thought to be unhealthy, while trees are healthy or not as they are too thick and prevent the circulation of the air, or otherwise.

3. The structure of the soil influences its healthfulness. If it holds water it is bad. If it is too sandy it holds the heat of the sun and debilitates the inhabitants. Damp clay soils, on the other hand, breed rheumatism, colds and catarrhs. White, sandy soils reflect the light and injure the eyes. Soils permeable to water in a high degree are more healthful than those that hold water. Drained soils are more healthy than those not drained. In a town in England, where the soil had been well drained, the deaths from consumption greatly diminished.

4. Dusty soils affect the eyes and the lungs unfavorably, and produce great discomfort. As a rule, people feel best on dry soils and have much better digestion. Some soils are believed to give off poisonous gases that produce diseases.

#### CHYLE AND CHYME.

X. What is the difference between chyle and chyme?

Ans.—The food we use is converted in the stomach into chyme. It then passes into the duodenum, where the pancreas sends to it its secretion, as also does the gall-bladder the bile. They are all mixed together and converted into chyle. Chyle differs from chyme in this respect, the alkali of the bile neutralizes the acid of the chyme and then the pancreatic juice acts on the fatty matter in the chyme, which the stomach does not digest, and facilitates its subdivision into minute separate particles. So, too, the starch of the chyle is converted into sugar. The soluble part of the chyle is absorbed from the small intestines.

#### MAGNETIC MINERAL SPRINGS.

XI. Are the magnetic springs of Michigan really magnetic or not?

Ans.—It is now pretty well determined that they are not more magnetic than other waters. They are mineral waters, similar to, but not so strong as those of Saratoga. Most of them are located in healthful regions and are favorite resorts for invalids. Dr. Stiles Kennedy has

written a book which gives full information about all these springs, which we will send to those desiring it for \$2.

#### DEATHS AMONG NEGROES.

XII. Is the death-rate among negroes at the South greater than among the whites?

Ans.—So far as known, it is. A writer in *The Nation* thus sums it up for Charleston, S. C., from 1866 to 1871—six years:

The total number of deaths in each year is as follows:

	1866	1867	1868	1869	1870	1871
White..	607	462	390	453	539	714
Black	1,164	879	818	918	1,075	956

1871 was a yellow fever or sickly season, and as such years are much more fatal to the whites, it can scarcely be placed on a level with the rest. The relative proportion of deaths thus far in 1872 is the same as in the first five years.

The black people are not much more numerous in Charleston than the whites.

Of the entire number of deaths—9,005 in all,

7,701 are natives of South Carolina,

408 are natives of other states,

836 are natives of foreign countries.

The table below shows the relative mortality of children under five years of age:

	1866	1867	1868	1869	1870	1871
White....	212	319	136	181	203	191
Black....	392	623	372	461	405	415

In this statement I will merely add one or two facts falling under my own observation. Of all the great contrasts between the past and the present in the South, I can truly say that not one has struck me more forcibly than the seeming dearth of negro children. It is not so noticeable in the cities and towns, but in the country it might be supposed that some new Herod had inaugurated a slaughter of the innocents. Whether this statement holds true with reference to other portions of the South I can not yet say from my own observation, but it is certainly so in this part of Carolina. Formerly, on well-kept plantations, as soon as practicable, the mothers were relieved of the care of their offspring and the master had them properly attended to in regular "nurseries." In fact, to the slave-owner, the actual profit came from the increase, and self-interest compelled a proper amount of attention. Now, however, this care is thrown upon the mother, and the testimony is unanimous that the present mortality among children is due to the persistent neglect of their mothers. There seems to be an absolute indifference—a want of maternal instinct. The result of such conduct, es-

pecially where there is no proper medical attendance, may be readily imagined. Few physicians would seriously think of settling down to the practice of their profession in the country at the South, especially under existing circumstances. Here and there perhaps a planter may be found who has acquired a knowledge of medicine, but it is kept subsidiary to planting interests.

A gentleman of this character gave me an instance of his experience. A year ago, in one "quarter," there were eleven births about the same time. All these children were under his care, but with two of them he had especial trouble and gave them especial attention. At the end of the year these two out of the eleven were the only ones alive, and they could not live much longer. There had been no epidemic, and yet such instances are of frequent occurrence. No exact statement can be given, however, for no statistics are kept.

#### POISONING THROUGH THE SKIN.

XIII. Can a poison be taken into the system through the healthy skin?

Ans.—There is no doubt but poisons, and things not poison, may be thus absorbed. In a recent note to the Paris Academy, M. Bernard describes a series of experiments for the purpose of testing the degree of cutaneous absorption which took place in a bath impregnated with the substances to be tested. Every precaution was taken to prevent the possibility of the substances entering the system of the patient by any avenue except the skin. He was then submitted for a short time to steam vapor charged with iodide of potassium, and two or three hours afterward the urine gave unmistakable evidence that the iodide had been absorbed and was passing through the system.

In these experiments the medicinal agent reached the skin in hot aqueous vapor, and therefore acted more readily than an ordinary cold solution, but the fact of cutaneous absorption was very definitely illustrated.

M. Bernard adds: "M. Colin has described an experiment in which he allowed water charged with cyanide of potassium to fall for five hours on a horse's back. This caused the death of the animal, the sebaceous (fatty) matter having been destroyed through percussion, and cutaneous absorption taking place.

#### ST. VITUS' DANCE.

XIV. Is St. Vitus' dance contagious?

Ans.—Not as small pox is, but all nervous children, or indeed all who are weak, irritable, or from any cause very susceptible, should be



excluded from the society of those laboring under the disease, as many cases are certainly induced by imitation.

#### INSANE MURDERERS.

XV. Do you think many murderers are insane?

Ans.—No doubt some of them are, but not all, as will be seen from the following:

"The Indians in California are learning the emotional insanity plea in extenuation of their little irregularities. A man in Trinity Centre, California, was recently shot at by a presumed friendly Indian, and upon demanding the cause, the Indian bounded off with the rifle, crying out, "Me heap crazy! me too much crazy! me too much crazy!"

#### DESPAIR.

XVI. Why are some people always in a state of despair when there is no apparent reason for it?

Ans.—Often from an impoverished state of the blood. The nerves and brain must be well supplied with rich blood, in order to act healthfully. If not thus supplied, the blues and horrors are sure to come.

#### OLD AGE.

XVII. Will it not be possible some day to prevent old age from coming on, and people live in full vigor for centuries?

Ans.—You might as well stop the sun from setting as a person from growing old. Still, by judicious living its discomforts may be greatly mitigated, and old age become beautiful rather than to be dreaded.

#### A HOUSE IN THE WOODS.

XVIII. Would it be healthful to live in a house in the woods?

Ans.—A writer in an English exchange remarks on the taste many have to erect their ancestral domicile in the "navel of a wood," with the result of breathing a confined and shut-up air. As one consequence of this, colds and catarrhs are rife after every great and sudden change of temperature. The healthy rays of the sun, too, which have been apostrophized as the automatic bath of nature, obtain little or no entrance upon the scene, save when, at their full power, they shine down upon the roofs and verandahs. Here they could be dispensed with. Now a well-placed mansion will be found to be upon a gentle slope, with no obstruction to the lateral external ventilation. It will, however, be sheltered from the most obnoxious winds. It will also lie almost due

north and south, so as to make the most of the morning and evening sun. The breakfast-room will be on the east, not on the north side; for to that aspect will be consigned the stores on the ground floor and basement, and the baths and closets on the bed-room floors. If the maximum of comfort is to rule in the house also, the dormitories will not derive their light from the north. The drawing-room, for a patient reason, will be constructed in the sunny south, with its adjunct, the conservatory; and in the sleepy west the dining-room, with its appendage, the billiard room. There are very few wise departures from the above rules.

#### SPOTTED FEVER—CEREBRO-SPINAL MENINGITIS.

XX. How should cerebro-spinal meningitis be treated?

Ans.—This query comes from many sources. The disease has been dreadfully frequent and fatal in many places. We may answer that those cases treated by the *hot*, wet sheet pack from twenty to thirty minutes have been generally cured, if taken in the early stages of the disease. Hot applications should be applied to the feet and cool to the head. Let a sheet be wrung out in water as hot as can be borne, and the patient enveloped in it from head to foot, and over it a woolen blanket, folded so as to retain the heat and produce free perspiration. Hot fomentation over the abdomen and all along the spine may be added, if necessary. Allow cool or warm drinks, as are preferred. This disease is not analagous to typhoid fever, as some assert, but a different disease, with many different symptoms and more fatal. It is often called spotted fever. Cause of the disease—bad air, food and water. Avoid them and avoid it.

The disease is not like small pox, "catching," or, more properly, infectious, though it often occurs in several members of the same family at a time, probably because they have been exposed to the same morbid causes. What these causes are we are not sure, but it is pretty certain that they come from either the food, the drink or the air. Some authorities suspect the water as being the chief source, but others the air. Possibly it is both, as water and air are often contaminated from some source. One physician, the President of the New York Board of Health, thinks he has traced every case in New York to defective drainage, and bad air from water closets, but as the disease often occurs in the country, it is doubtful if his observations are extensive enough to justify this conclusion.

## OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.

### THE MATELESS SHOE.

This little shoe of red and white,  
Brings back a birdling to my sight;  
Again the sweeping lash so dark,  
The cherry lips that whisper "hark!"  
The laugh of winsome, guileless glee  
Are here in all their witchery.

The coquetry in babies' eyes,  
The "lubby dubby," she replies,  
The dimpled hand thrown back to kiss,  
Are sweetly memoried in this.  
In this we welcomed baby here.  
This always makes the darling near.

Five little toes, so dainty white,  
Were nestling here away from sight;  
Perhaps they spurned our loving kiss,  
Perhaps were warmer far in this;  
But baby lost its little mate  
And left this shoe to its poor fate.

And now I kiss this bit of yarn  
That kept the darling's foot from harm.  
It may not breathe to other ears  
A tale of joy inblent with fears,  
For it is *not* to other eyes  
A darling baby in disguise.

Mrs. D. H. Prime.

### IT NEVER COMES AGAIN.

There are gains for all our losses,  
There are balms for all our pains;  
But when youth, the dream, departs,  
It takes something from our hearts  
And it never comes again.

We are stronger, and are better  
Under manhood's sterner reign;  
Still we feel that something sweet  
Followed youth with flying feet,  
And will never come again.

Something beautiful is vanished,  
And we sigh for it in vain;  
We behold it everywhere,  
On the earth and in the air,  
But it never comes again.

R. H. Stoddard.

### SPEAK NAE ILL.

Other people have their faults  
And so have ye as well,  
But all ye chance to see or hear  
Ye have no right to tell.

If ye canna speak o' good,  
Take care, and see and feel;  
Earth has all too much o' woe  
And not enough o' weal.

Be careful that ye make nae strife  
Wi' meddling tongue and brain,  
For ye will find enough to do  
If ye but look at hame.

If ye canna speak o' good,  
Oh dinna speak at all,  
For there is grief and woe enough  
On this terrestrial ball.

If ye should feel like picking flaws,  
Ye better go, I ween,  
And read the book that tells ye all  
About the mote and beam.

If ye canna speak o' good,  
Take care, and see and feel,  
Earth has all too much o' woe  
And not enough o' weal.

Dinna lend a ready ear  
To gossip or to strife,  
Or, perhaps, 'twill make for ye  
Nae funny thing of life.

If ye canna speak o' good  
Oh dinna speak at all,  
For there is grief and woe enough  
On this terrestrial ball.

Oh dinna add to others' woe,  
Nor mock it with your mirth,  
But give ye kindly sympathy  
To suffering ones of earth.

If ye canna speak o' good,  
Take care, and see and feel;  
Earth has all too much o' woe  
And not enough o' weal.

Anna Linden.

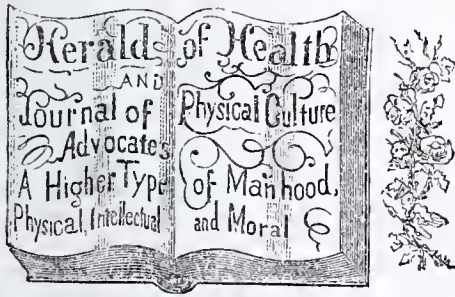
### FASTING.

Accustom early in your youth  
To lay embargo on your mouth,  
And let no rarities invite  
To pall and glut your appetite;  
But check it always, and give o'er,  
With a desire of eating more;  
For where one dies by *inanition*,  
A thousand perish by *repletion*.  
To miss a meal is sometimes good,  
It ventilates and cools the blood;  
Give Nature time to clear her streets  
From filth and crudities of meats.  
For too much meat the bowels fur,  
And fasting's Nature's scavenger.

Dr. E. Raynard, 1750.



# EDITORIAL DEPARTMENT.



NEW YORK, NOVEMBER, 1872.

## WATER.

"To the days of the aged it addeth length;  
To the might of the strong it addeth strength;  
It freshens the heart, it brightens the sight;  
'Tis like quaffing a goblet of morning light."

*THE PUBLISHERS do not hold themselves as indorsing every article which may appear in THE HERALD. They will allow the largest liberty of expression, believing that by so doing this magazine will prove to be more useful and acceptable to its patrons.*

*Exchanges are at liberty to copy from this magazine by giving due credit to THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE.*

## TOPICS OF THE MONTH.

BY M. L. HOLBROOK, M. D., EDITOR.

**AN ISLAND HOME.**—Belle Isle is an island in the Detroit River, once known as Isle de Cochon, or Hog Island, so called from the fact that its undergrowth was a favorite resort of rattle-snakes, to destroy which a drove of hogs—their natural enemies—were placed upon it. By their services the island was entirely freed from its dangerous inhabitants. It is distant from the city about two and a quarter miles, and divides the stream into two channels of nearly equal breadth, the Canadian having a width of about half a mile, while the American is five-eighths of a mile wide. There is, however, a great difference in the navigability of the two, the Canadian being deep and open, and the principal thoroughfare of the

river, while the American contains a very large shoal, known as the Middle Ground, directly in its center, and several others on its island side; so that the only passage is a narrow and tortuous one, closely hugging the American shore. It is presumed that Belle Isle was once attached to the American mainland. Its length is about three miles, its breadth half a mile, and its circumference about seven. The average height above the level of the water is between six and seven feet. The soil is a rich loam, not less than two feet in depth, admirably adapted to the production of grain and vegetables. Upon almost the whole of the lower half stands a magnificent second growth of oak, hickory and elm; the oaks, beautiful in their huge strength, casting vast shadows over the green glades; the elms, graceful and artistic, with their straight trunks, and curving branches and dark green foliage. On the upper part of the island the woods are almost primeval, having never been cleared or touched. The upper end opens upon Lake St. Clair, with the cultivated Canadian and American shores reaching away upon either side.

The central part of the island, nearly two hundred acres in extent, is occupied by Richard Storrs Willis, Esq. He has cleared, drained and improved the land, until it is by far the most valuable portion of the island. Seven or eight years ago he conceived the plan of making it a summer residence, and since that time has spared neither pains nor expense to make of it an ideal home.

The land has been extensively and completely drained, the undergrowth of the woodland cut away and cleared, until it resembles an English park. Five avenues sixty feet in width have been opened across the island, and two the length of the grounds, beside a natural avenue along the river's edge, making seven miles of ride upon the grounds.

The buildings are upon the eastern side of the island, commanding a view of the Canadian shore opposite, and of the river, for miles above and below, filled with white sails and busy steamers ploughing the waters. A charming walk from the landing on the Detroit side leads through the woods across the island to the house, and again from the house through the lawn to the opposite shore, where is a wharf boat-house, bath-house and wind-mill for pumping the water from the middle of the channel to the house. Also at the foot of the lawn are two ponds, from twelve to fifteen feet deep, constructed for holding white fish. Heavy piles are driven deep into the river bed, by machinery, some ten feet apart; these are capped, and a lining of three-inch oaken plank, also driven by machinery and fastened by iron spikes to the capping, prevent the fish from escaping, while they allow sufficient water and food to pass through for their sustenance.

There is a great deal that is interesting and exciting about these fisheries, of which I will write another time.

The dwelling-house is built upon the edge of the woodland, with a lawn in front, of three and a half acres, and about fourteen acres more enclosed for gardens, etc. It is a frame house, two stories and a half in height, of Gothic architecture, having upper and lower verandas in front and at the side, and deep bay windows. The outside is a stone color, while the windows and verandas are finished with light brown facings. The flooring throughout is of ash, waxed, and the doors, stair-eases, windows and interior decorations are of pine, oiled and varnished. This gives a beautiful effect to the rooms, heightened by the cool, tasteful Cuban furniture with which they are furnished.

The home life here is delightful. There is the charm of complete seclusion—an atmosphere of such perfect rest and peace as gives the place its name, "Inselruhe," "Island Rest." There are horses so gentle and easy that a babe might be rocked to sleep on their back, or spirited enough for a war charger; boats whose very

names give you an idea of their character, as, the Frolic, the Young Ladies' Boat, the Blue Bell, Snow Bird, Petrel, Messenger, Duck Skiff, etc. etc.; a fine croquet ground, walks in the shade of the trees and, best of all for a warm evening, a fine promenade and seats upon the end of the long wharf that extends out into the eastern channel of the river. The waters are all around you, the dark woods against the sunset sky, and the white sails gliding noiselessly, like spirits over the waters, in the gathering twilight.

Within the house there is an endless variety of amusements, games, books and, best of all, music—the quality of which any one knowing Mr. Willis's reputation in musical matters, will not question. There is a charm about the home life here that I cannot put into words. Does it come from the fine taste and culture of the mistress, or the poetic, genial temperament of the master of the house, or the innocent gayety of the young people? I think from all combined, and penetrated through and through by the spirit of love to one another and the tenderest consideration for each other's needs and feelings.

When we gather in the parlor and persuade Mr. Willis to sing for us—out of his abundant store of songs, the family joining in the chorus—and when we sit together upon the veranda, on a moonlight evening and watch the lights upon the river and the shadows on the grass, while the conversation drifts whither the waves of recollection may carry it, we forget time and can almost imagine ourselves—our pilgrimage ended—in the land of Beulah, waiting beside its still waters until the boatman shall come to carry us across into the celestial city.

MRS. L. L. HOLBROOK.

**J. MONROE TAYLOR'S CREAM YEAST.**—See their advertisement on another page, and write to them for circular and full particulars. They deal only in reliable articles, and their cream yeast is better than anything else in the market.



*To the Editor.*—I have just become a subscriber to your *HERALD OF HEALTH*, and am led to believe that you can advise me on a subject which is of great importance to me. I have consulted physician after physician, many medical books of the very highest order, such as *The Cyclopedia of Practical Medicine*, and others, and have had advice as to diet, bathing, exercise, etc.; but I have not yet found what I want—it is simply *flesh*. I am a young married lady, have four children, my health is good, but I am very thin. I have weighed 120 pounds, but now I don't weigh over 85 pounds. I am writing confidentially to you, as a patient to a physician, and I trust you will not laugh at me; being so thin is to me a *real misfortune*. If I could once gain admittance to a medical library I could soon find out a remedy for my trouble. I feel that I need some entrophic (I would even take arsenic) to change a spare habit into a full one. I would far rather be a victim to obesity than to—bones. Cod liver oil I tried, and it does not agree with me. I have been reading, *Physical Perfection*, which you sent me, a very good book, but not of much use to any one as old as I am. I have a pony, but horseback exercise is too violent for me. Write me of some medicine, mineral water or food that will cure me, and I will accept your terms. If you decline my case, please let me know if there is any medical library where I can pass an hour once in a while.

*REPLY.*—It is constitutional with many to be lean and bony, and such persons can never become corpulent even if they desired, but much may be done in various ways to increase the size of the body.

1. Thin people should sleep a great deal, and instead of maintaining an active, high-strung, nervous condition, they should try and be quiet, even lazy, so as not to work off their flesh or prevent its forming. They should learn to do things quietly, slowly and easily.

2. They should avoid drinking strong tea or coffee. If they must have warm drinks, cocoa, broma, or chocolate, or milk are more likely to produce flesh than tea or coffee.

3. As regards food, it is now a well-settled fact that, whatever it is, it must be well digested, and this first; so, if there is dyspepsia, it must first be cured. If, however, the digestion is good, then, if it is desirous to form flesh, a reasonable amount of the amylaceous and oily foods are likely to produce this result. These are good potatoes, baked or boiled, butter, cream, milk, sugar, rice, oily nuts and fat meat. It is better, however, to use lean meat and make up the deficiency of fat in the other articles previously mentioned.

4. Fretting and worrying should never be indulged in, but a joyous spirit should be cultivated. The recreations should be with jolly friends, who will help to chase away the blues, and melancholy, and dumps. When one can afford it, traveling in new and strange countries is excellent.

If in all these ways there is no gain, then there is likely to be some defect in the constitution which lies in the way, and which can, perhaps, never be overcome. The latter cases are exceedingly rare.

In conclusion, we beg pardon for publishing our friend's letter. We will only add that she lives, well, if not in the West Indies, at least so far away that none of our readers will ever be likely to meet her.

**PREVENTION OF EXCESSIVE INFANT MORTALITY.**—In a recent number of *THE HERALD OF HEALTH* we presented some views on the prevention of infant mortality which we hope will yet be adopted, at least in part, for we have no doubt of their soundness. Those who wish to be reminded what they are will find them in the leading editorial for August. It is a pleasure to find in *The Medical Times* of recent date, from an eminent physician, Dr. Harts-horne, a letter in which almost the same views are advanced. Here is the part of his letter to which we refer:

"But more can be effected, we believe, in mitigation of the excessive infantile mortality of our cities. If it were practicable to transport to the country, at the beginning of hot

weather, large numbers of infants, with their mothers, (the same class as the excursionists) it is certain that the amount of illness and death would be greatly diminished. Why cannot this be done?

"It would require, first, the use of ground, which the highest parts of the public parks would furnish, although still more remote and elevated sites might be chosen and obtained. Secondly, (as only *summer* accommodations would be wanted), large tents—*army hospital tents*, for example, whose salubrity, as compared with hospital buildings, was so amply proved during the late war. Thirdly, the services of a small number of matrons, stewards, physicians and nurses, or other attendants. Very few of the last named would be required, as the mothers necessarily present with their offspring would be able to render nearly, or quite, all the necessary service. Lastly, of course, there must be furnished wholesome food, at least for the adults of the 'summer camp.' Judicious selection of the recipients of such a charity would be very important. But this would be much more easy than has proved to be the case with the free excursions. Moreover, besides the advantage to the infants rusticated at a critical time (which ought to be fixed as not older than three years, for limitation of the number), there would be a gain of room and air in the crowded parts of the town for those who are left, and also *practical lessons in wholesome living* for a class that needs them much. We doubt whether the expense of several such camps, well administered, would greatly exceed that of the childrens' free excursions, while the permanent benefit afforded must be many times greater. We commend the subject to our philanthropists."

**A SUGGESTION.**—"They have a delightful custom in the Swiss schools for boys, which might be adopted with great advantage, to all concerned, in this country. During the weeks of the summer vacation it is the habit of the teachers to make, with their pupils, what are called *voyages en zig-zag*; that is, pedestrian

tours among the sublime mountains and charming valleys of that 'land of beauty and grandeur.' Squads of little fellows in their blouses, with their tough boots drawn on, and knapsacks on their backs, may be met, during the season, on all the highways, and sometimes in the remotest passes of the Alps, as chirrupy as the birds on the boughs, and as light and bounding as the chamois that leap from crag to crag. They are perfect pictures of health and happiness, and the treasures of fine sights that they lay up in their memories, during these perambulations, it would be difficult to describe. We know of more than one urchin that has thus scaled the summits of the Faulhorn, looked down from the precipices of the Bevon, walked over the frozen oceans of the glaciers and gazed in rapture upon the sunsets on the Jungfrau and Mont Blanc. Their tramps are made without danger and without much expense, and the life is one of incessant enjoyment and rapture. But why could not the same thing be done here, where we have the Catskills, the Adirondacks and the White Mountains, the exquisite lakes of the North, the river St. Lawrence with its rapids, Niagara and the lovely scenery of Western Virginia, which, we are told, is scarcely surpassed on the continent? Over the long intervening stretches the railroad will bridge the distance, while the inns are not expensive, and the country fare wholesome and nutritious."

So says one of our educational exchanges. For boys brought up in our cities the plan is an excellent one. For the country boys we suggest a trip to the city; they have so much country life that a visit to any large town would fill them with food for thought for a long time.

**CHILDREN.**—If you would rear your child to health, industry and usefulness, let your principal virtue be *patience*. It will clothe a large family with peace and harmony. Labor to bring a child into the world is continued in the unceasing work of *patience* to bring it to a period of self-protection. Children, in the constituents of their being, come from the bright



and blooming fields of Nature; hence it is but natural for them to seek, at every risk, to return and enjoy their original, beautiful liberty. They yearn for the open air and for the magnetism of the warm sunshine; they climb fences, wade the streams, jump the ditches, run up hill and down, roam over the fertile fields, because "they find acquaintance there," being one in spirit with the soul of things, all of which they *feel* and a part of which they *are*. To be a mother is a sacred, painful, pleasurable privilege; but to be born, to come into the world, to exist, to grow, to attain the full stature and live forever—this is indeed sacred, wonderful, awful, attractive, beautiful!

All the little nothings about a child interests its loving mother. She accepts the great care and anxiety with a song of praise and thanksgiving. She loves its merry and wild ways, and its laughter she hears

"Ringing out in the air with its innocent gush,  
Like the trill of a bird at the twilight's soft blush;

Floating out on the breeze like the tones of a bell,  
Or the music that dwells in the heart of a shell."

Many a mother sincerely thinks she sees an angel in the cradle. She has a feeling about her little one that cannot overflow in words. The climax of perfection in love was, she thought, reached when she conceived a never-ending attachment for her lover-husband. But what a wide garment of love is this which covers the expansion of self-existence and conjugal affection into parental devotion to the child just born!

**CUNDURANGO—THE END OF IT.**—A year or more ago it was widely published that a specific for cancer had been found. It was Cundurango. It gained its great popularity mainly from the reports that the mother of the Vice-President of the United States had been cured by it. Only recently the telegraph tells us she has just died of this disease. So Cundurango has had its day. What will come next?

**LIFE TOO SHORT.**—A year ago, in conversation with a farmer, he made this observation: "When potatoes sell for fifteen cents a bushel we always heap up the measure as long as it will hold anything; but," he added, "when potatoes are worth \$1 a bushel, ten chances to one the farmer will try to make the measure hold as few as possible." The same principle here involved has a wider application. When life on our globe is not worth much, when it dwaddles away from year to year and no great end is accomplished, then it is hardly worth preserving and is hardly ever preserved. Among the savage tribes of the world infanticide is common; children are of no more account than so many monkeys, and grown up people are killed off in constant wars and feuds, between tribes, about as fast as they are born. Life is cheap, and a great deal of it is given for a very little. In Africa this is specially so, and an African chief has been known to sacrifice over ten thousand picked men as an offering on the death of a mother, whom he had never loved or cared for. Her grave was filled with beautiful living girls, and his soldiers were ordered to butcher all who attended her funeral; and then, not satisfied, all who didn't attend it.

Among the Caffres in battle every man is watched, and if he proves a coward he is taken out and killed on the spot. In this way the cowards are weeded out and bravery cultivated. In civilized countries, however, and especially in America, life is getting to be worth a great deal more than ever before. Equality before the law, and the opportunity for every person to develop himself to something noble, to build up a name, a family, a reputation; to surround himself with wealth, friends and books; to engage in enterprises that require a lifetime, and a long life at that, to complete, makes every day and hour lost by sickness and premature death a great loss. So we see, while life may be long enough for those who have no use to make of it, it is really too short for useful, busy people to do all they want to do. Rarely can a great work be done by short-lived people. Look at the ages of some of the leading think-

ers of the world, those who have powerfully impressed themselves on the ages:

Mr. Carlyle, Sir Charles Lyell and Mr. Darwin are all over three score and ten. Sir Rodrick Murchison recently died in full harness at a very advanced age. Of French authors, Michélot, who has just published his thirtieth historical work—History of the Nineteenth Century—is seventy-four; Guizot, at the age of eighty-five, is publishing a history of France in monthly parts; another busy historian, Mignet, is seventy-six; Victor Hugo is in his seventy-first year, and Littré, of the same age, still contributes an occasional book and edits a review. America's older literary gentlemen are all well advanced—Alcott, Emerson, Longfellow, Bancroft, Holmes and numerous others. Socrates, at an extreme old age, learned to play on musical instruments; Cato, at eighty years of age, commenced to study the Greek language; Plutarch, when between seventy and eighty, commenced the study of Latin; Boccaccio was thirty-five years of age when he commenced his studies in polite literature; yet he became one of the greatest masters of the Tuscan dialects, Dante and Petrarch being the other two. Sir Henry Spelman neglected the sciences in his youth, but commenced the study of them when he was between fifty and sixty years of age. After this time he became a most learned antiquarian and lawyer. Ludovico Monaldeseo, at the great age of one hundred and fifteen, wrote the memoirs of his own times. Ogilby, the translator of Homer and Virgil, was unacquainted with Latin and Greek till he was past fifty. Franklin did not fully commence his philosophical pursuits till he had reached his fiftieth year. Dryden, in his sixty-eighth year, commenced the translation of the Iliad, his most pleasing production.

We might name hundreds of others in the same list, if necessary. Our only object is to show the exceeding importance to those who would accomplish any great task in the world, of a sound body, and of taking such care of it that life shall be lengthened out to its greatest span. Let us not think lightly of any effort in this

direction, by the spread of scientific and truthful knowledge of the laws of correct living, but help it along in every possible way. By no other means can more real good be accomplished.

**WINTER SCHOOLS—BAD AIR.**—Now that our winter schools are in full session, let parents, who have children in them, not forget to know whether the air in them is kept pure or not. If the children complain of headache, lassitude, dullness, want of appetite, be sure something is wrong. The following fact regarding a school in Switzerland shows how fearfully at fault teachers are there, and it is not much better in some places in this country:

Dr. Breiteng, in Basel, Switzerland, has examined the air of school-rooms in that city, in order to establish how far the complaints were well founded, which had been so often expressed, with regard to the injurious quality of the air in school-rooms. We give below some of the results of this investigation for a room of 8,542 cubic feet capacity, and a surface of 111 square feet for door and windows. During the trial it contained sixty-four children.

Time.	Amount of Carbonic acid.
8 A. M., at the beginning of test,	2.48 per cent.
9 A. M., at the close of the test,	4.18 per cent.
10 A. M., before recess.....	6.87 per cent.
11 A. M., at the close of recitation,	8.11 per cent.
1.45 P. M., before lecture.....	5.30 per cent.
3 P. M., before recess.....	7.66 per cent.
4 P. M., close of school.....	9.36 per cent.

It must be remembered that ordinary pure air contains only one part in two thousand five hundred, or four one-hundredths of one per cent. of carbonic acid, and that so much as even one per cent. is decidedly injurious.

**CLIMATE OF TEXAS.**—Many persons from the North have found the climate of Western Texas, for winter, very pleasant and satisfactory. The average temperature for the winter months for 1870 was 52° F., while the temperature for the whole year was only 63°, and for the summer months 83°. They generally have cool nights during the whole season. Snow and ice are rare.



**KILLING TEACHERS.**—A friend, from Cleveland, Ohio, tells us that the duties of the teachers in their public schools are so wearing on their energies that they are soon ruined in health. Few are strong enough to last very long, and, to save their lives, they resign in a year or two, broken down. Is this so? Is there no sense in school committees in Cleveland? Let some of them speak. And if it is so with the teachers, how is it with the children? A German physician has just come to the conclusion that children have bodies. The statistics which he has gathered, if they tell the truth, are a terrible warning against the over-stimulating of the minds of the young. One-third of the school children in Neufchatel, Switzerland, and in Darmstadt, he found were subject to the sick headache. Seventeen per cent. of the ten thousand scholars in and near the capital of Silesia were near-sighted. Curved spines, pulmonary diseases, caused by imperfect ventilation and inhaling of dust, were frequent. Here is a lesson for us. The amount of injury done to the child, directly and indirectly to mind and body, in our schools is alarming. Teachers are not always to blame; indeed, rarely are they. But committees, who shape the instruction and apportion the time, are generally the sinners. Ignorant of the philosophy of education, the laws of growth, they gauge the teacher, not by the influence he exerts, but the number of minutes spent in driving knowledge into memories already over-full. Quantity is the thing desired, not quality. Children in the fields till the age of seven, then at their school-tasks but four hours out of the twenty-four—that will be the golden age of childhood. God speed the happy day!

**THOMPSON FREE MEDICAL COLLEGE FOR WOMEN.**—Last April we gave a full account of the college above named, which brought us many letters and will, no doubt, add to the list of students many names. We see by the announcement and catalogue that this institution has moved from its former location to 51 St.

Mark's Place. The second term commenced the middle of October, and will continue twenty weeks. In looking over their programme we find they have laid out an excellent course of instruction. Our only criticism is, that they have not as yet adopted the system inaugurated by Harvard Medical College, of having each year divided into separate classes, as is the case in literary institutions. This makes it easier for pupils and permits of greater thoroughness. We suggest that all persons desirous of knowing more of this woman's medical college, where the instruction is good, and absolutely free, to send a two-cent stamp to Dr. F. R. Marvin, 59 East Ninth street, New York, saying they saw the notice in this journal.

**MARRIED.**—In opening a bundle of papers this morning (Oct. 8th), what should arrest the attention but this:

**"WALES—BROOKS.**—At the Elmira Water Cure, by Thomas K. Beecher, on Thursday, 23th Sept., T. Augustus Wales and L. Zippie Brooks, all of this city."

Miss Brooks is the sister of Mrs. Dr. Gleason, a frequent contributor to this journal; she has been a most earnest and faithful associate physician with her sister for the large number of sick that gather at the Water Cure. May all that is sweet and lovely attend her steps wherever she goes.

**P. S.**—We had hardly finished writing the above when, in a letter, came an announcement of the marriage of Dr. Mary Safford to Gorham Blake. Dr. Safford is a very brilliant and promising physician, who has had a wonderful career of travel in all the countries of Europe. A year or two ago she gave an account in THE HERALD OF HEALTH of her successfully performing the difficult and dangerous operation of ovariectomy, while at the medical school in Vienna. She has partly promised to write us, for 1873, interesting accounts of her experiences, especially as a medical student and physician. We hope her marriage will not prevent it.

**PROFIT ON PATENT MEDICINES.**—An enterprising man whom we have known for years, who has been engaged in a small way in selling a Balm for the sick, and who barely made a living at his business, met us on the street the other day and said: "Well, how are you getting on?" and then, before waiting for an answer, added, "I have made a ten-strike. Last year I determined to 'make or break.' I got up a new patent medicine, called it Mother Goose's Remedies." It is an honest medicine. Most that ails people is the accumulation of slime in the intestines, and this clears them out. I put it before the public in a new way. The price per bottle is one dollar. I send it to my agents and order them to distribute it to any one wanting a medicine, to be paid for or not as the receiver sees fit. Sixty per cent. of them refuse to pay for it, but on the forty per cent. who did pay I made \$50,000 last year. I have already invested this in real estate, and count myself among the rising rich men in New York. Good morning; I hope you are getting rich."

We ask any one if a business in which the losses are sixty per cent., yet still pays an enormous profit, can be legitimate?

**A GOOD THING FOR PHILADELPHIA.**—C. S. Royce and J. P. Brooks, long known for their devotion to the interests of physical culture, have opened a Health Exercise and Lifting Cure, in Philadelphia, at 103 South Tenth Street. Knowing them to be in every way worthy gentlemen, we commend them to our friends in the City of Brotherly Love.

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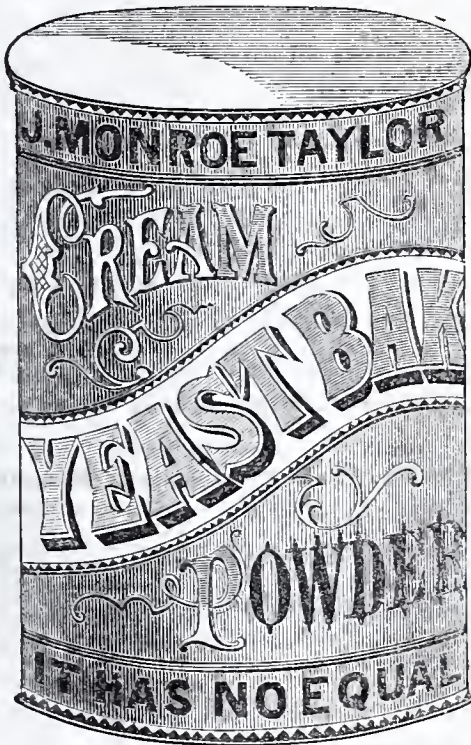


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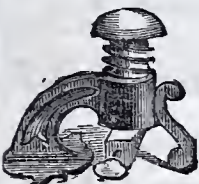
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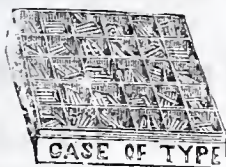
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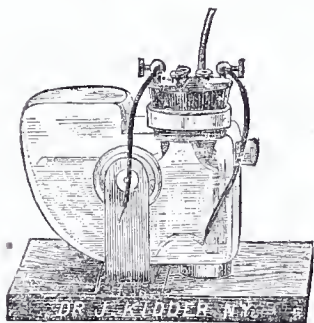
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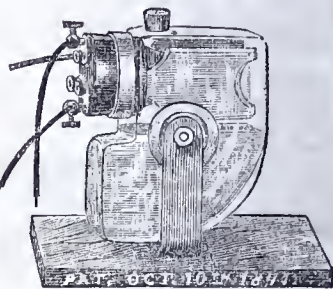
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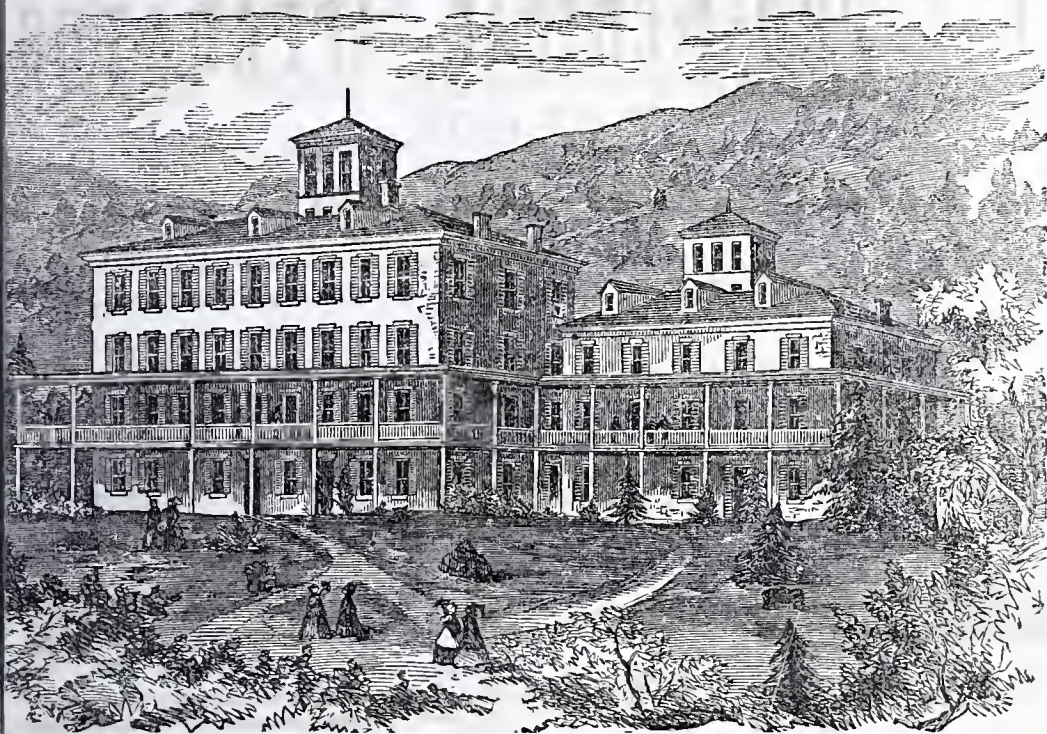
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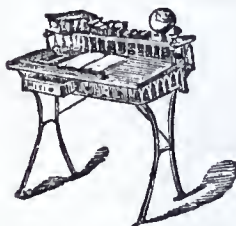
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# Fall and Winter Treatment

## AT OUR HOME,

### DANVILLE, N. Y.

THE READERS OF THIS JOURNAL know full well that my thought is that the better season of the year for the treatment of the various diseases of our people, under the methods we employ, is that portion of the year which is the colder. The hot summer months are not so good periods of the year as the autumn, winter and spring. Taking it in the long run we cure a larger percentage of sick folks during the cold months than during the hot. Now those who may read this article and are thinking of coming to Our Home to spend the winter, I earnestly advise to come as soon as possible, and so get adjusted and acclimated before the latter part of autumn. September and October are very valuable months in which to begin treatment. Those who come to us in November have to adjust themselves to our methods under climatic influences that are not so desirable as those are in the early autumn or the early winter. Our winters here are very fine. We seldom have any snow, except in stray flakes after Christmas; often times not until the latter part of February. As soon as the November rain is over and winter sets in, we have bright, beautiful, cool days, stretching on and on sometimes a whole month, not cold but cool; the ground frozen to be sure, but the roads wear down and make it very fine wagoning, while in a warm dress the invalid can ride or walk according to ability, and drink in our fresh mountain air, which serves far better purposes of tonicity to the blood and brain than any medicinal tonic can.

We have two very marked peculiarities which are of service for the restoration of the sick: one, the peculiarity of our atmosphere. Every person who comes to our hillside speaks of the bracing, exhilarating or tonic effect of the air upon him. Many asthmatics cease to have asthma soon after getting to us. A great many persons afflicted with cough have spent the winter with us, greatly to their benefit. Dyspepsies and rheumatics thrive like fresh-growing plants in spring time. Persons of congested brain and debilitated nutrition, even when the latter is so bad as to have established decided bowel consumption, find great benefit from our mountain air. We have no miasms and no fogs, and our climate is, on the whole, during the winter, quite admirable. The range of change of temperature is very moderate. Last winter was the most changeable winter we ever had since living here. Many persons living in the South, and several who have spent winters in Italy and the south of France, have been with us during the winter, and have spoken in no measured terms of praise of the healthfulness and beneficial effects of our air upon them.

The other point to which I would call attention is our water. Slowly and steadily has science advanced to the truth which I have proclaimed for twenty-five years, and which is making its way into the minds of physicians and of the people at large, that the curative value of mineral waters is not to be ascribed to the mineral properties but to the freedom with which, being considered therapeutic, they are drunk.

Thousands and thousands of persons have been first and last at Our Home, and have got well of their diseases by the use of the water of the All-Healing spring as a drink, or as a detergent, quite as speedily and as thoroughly as they ever got well at the most celebrated mineral springs. This settles the question as to what constitutes the therapeutic uses of waters, as they are impregnated or unimpregnated with mineral salts. In addition to this, the death rate in our Cure is smaller, I venture to say, than in any other community on earth of the same number of persons where mineral springs abound. The number of persons who die in our Cure in proportion to the whole number, on an average is less than in the general community in which we live, or any other general community of which we have knowledge, and this, too, notwithstanding nine-tenths of all our population are confessed chronic invalids.

There is something about the water of the All-Healing spring which, when drunk and bathed in, justly entitles it to the appellation we have given to it. It is so free from mineral substances as to be considered and regarded as very, very soft. It seems to be very effectual in overcoming torpidity of the liver, constipation of the bowels, rheumatism of the joints or muscles, congestion of the kidneys, and debility of the coats of the stomach. Taken in small quantities by invalids frequently during the day, it serves as a most powerful solvent to different solid substances the body may contain, which serve no good or ill purposes from their retention.

Our table will be spread with good, healthful food. Those who do not like us take great pains to call our Cure a Starvation Cure. Never was a greater mistake about us than this. Not a day has there been since we opened our Cure on the hillside that a sick person could not have meat, butter, tea, coffee, or anything else that we could procure, provided the physicians did not object. The hygienic nature of our cookery, for persons who need to be carefully dietetic, has not been changed one particle. All invalids can get good, healthful food, according to their necessities. We, however, are careful not to make our table the place where sensual indulgence shall be prompted. Our bath-rooms are large, and during the winter, as always, will be abundantly supplied with help.

Now if invalids desire to come to our Institution, which is conducted on what I call the Psycho-Hygienic plan of treatment, which includes disuse of drugs and medicines, and, if possible, recover health and be taught how to keep it. Our Home will this winter furnish first rate opportunity. Already a large number of our rooms are taken, and we expect to have from one end of the land to the other invalids come to spend the winter with us. We have always had large families in the winter. This winter we expect a larger one than ever before, inasmuch as we have greatly increased our accommodations. We contemplate making many more improvements, in various ways, to add to the comfort and pleasure of our guests. Whoever comes to us will find the whole Establishment in fine order.

As the Physician-in-chief, I can say that I ask no better medical associates than our Institution furnishes me. The directors of it have been generous in carrying out my plans, and I hope to live to see an Establishment grow up on this hillside where a thousand guests can be taken care of at one time, and that the sick coming from all parts of the world may thus be enabled to get their health by the use of means that are entirely in accordance with the laws of God, as these are implanted in the human constitution or written on the human organization. Come to us, then, O sick ones, from far and near, if you wish to get health by simple methods, and we will do our very best to make you never regret your visit to us.

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